

A
TRYALL
OF
PRIVATE DEVOTIONS.
OR,
A DIAL FOR THE
Houres of Prayer.

By H. B. Rector of St. MATTHEWS
Friday-street.

MATH. 6.7.

*when yee pray, use not vaine repetitions, as the hea-
then, or hypocrites doe; for they thinke that they
shall bee heard for theyr much Babeling.*

Gloss. Ordinari. in Math. 6. vers. 6.

*In fide interiori & dilectione oratur Deus: non stre-
pitū verborum, sed deuotione virtutum.*

LONDON.
Printed for M. S. 1628.

A
T R Y A L L

OF

P R I V A T E D E V O T I O N S .

OR

A D I A L E F O R T H E
H O M E S O F P A R A D I S E .

By H. B. R O S S E T T O F S T . M A T T H E W S
P R I N T E R .

M A T H . 2 . 7 .
When the pray, the was some expressions in the book
there, or perhaps due ; for they think that they
shall be heard for their worth & nothing.

Close Ordinal in Math. 2. 7. 6.
is the interior of the highest state of Dev. : now the
give evidence, for the nature of the same.

L O N D O N .
Printed for M. S. 1842.



TO
THE MOST BLESSED
AND BELOVED SPOUSE
of IESVS CHRIST, the
*Church of England, my deare
Mother.*



Deare Mother, SOPHOCLES the
Tragedian, when being intent
vpon his Studies in his Old age, *Cicero de
Senectute.* hee was of his Sonnes called be-
fore the Iudges, and accused by
them as one vnfit to gouerne his
Family, and so, worthy to bee re-
moued and dismissed from that charge: then the
good old man, in defence of himselfe, produced
and recited before the Iudges, the Tragedie of *Oe-
dipus Coloneus*, which he then had in his hands, new-
ly written, asking of the Iudges whether that verse
seemed to be written by a foole; which when hee
had recited, hee was by the sentence of the Iudges
freed. The like plea seemeth to bee commenced a-
gainst you, deare Mother, and that by some, who
call themselves your Sonnes. Your reuerend old
Age, joynd with a too motherly indulgence (as
is too vsuall) towards your younger Sonnes, they
requite no better then to sue out such a Writ. For
prooffe hereof, may it please you but with your ma-

The Epistle, &c.

trust judgement to write a booke of *your* *owne* (so called) lately published. That you may see how one of your sonnes (at least) is bent about to reduce you to an union with the Church of *Rome*, as your only Mother, & to entertaine againe a conformitie and communion with her in her superstitious Rites and Ceremonies. Wherein how nearely it concerneth you to vindicate and acquit your honour & reputation, your selfe can best judge. Nor need you (as *Sophocles*) to produce some new proofes of your old and venerable wisdom in the government of your so noble a Family, it being not onely established vpon the pure doctrines of the word of God, but sealed with the blood of so many Martyrs, and witnessed by the testimonies and writings of so many of your ancient learned and reuerend sonnes both Bishops, Doctors, and others. Nor onely so, but the same Religion, anciently and for so many yeares continuance avowed and maintained by such a cloud of Witnesse, hath bene withall backed hitherto from the first Reformation, and your iust separation from *Babylon*, by so many Parliaments all along. So that neyther doth your Motherhood need to sollicite Gods Vicegerent, your royall Gouvernour and Protector next vnder Christ, to call a new Synod for the discussing and determining of those Tenents, which for so many yeares you haue holden and maintained. It was the serpentine Craft of the *Arrians* to procure a *Council* at *Arminum*, wherein they might, if not by number of voyces (wherein they exceeded the *Orthodox* there present) cry downe the Conclusions of

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of that famous *Council of Nice*, touching *Chances* *substantiaity*, with the Father, in pugned by them, yet at least to shake & waue them by calling them into question, as thereby to disable their validity and authority. Which fraud the Orthodox part (smelling out, did openly protest against them, avouching, that they there assembled, not now to dispute or discusse the Decrees of *Nice*, but altogether to ratifie & subscribe vnto them by common assent. May it please you therefore in your wisdom to resolute, whether it were not expedient to petition his gracious and excellent Ma^{tie} together with the Hon: Court of Parliament now assembled, that an Act of ratification may be decreed for the Religion hitherto maintained; and an Act of Prohibition for the suppressing of all Popish & Arminian bookes herceforth; sith the Arminian faction hath abused the Kings Proclamation, & so dishonoured the King, as if it gaue liberty to Popish Arminian bookes to be published, and restraint to their opposites, which maintaine your Orthodox doctrines, quite contrary to the intent of the Proclamation: and an Act of qualification, that in case any Orthodox booke, & such as tendeth to sound edification in piety, as in *Eltons* booke of the Commandements, if it be in some one particular or other, found faultie, may not presently all at a clap be committed to the mercilesse fire, as his was, but purged rather; whereas, on the contrary, such books, as here is answered, the whole frame & body whereof is Popish, and worthy the fire, yet vpon the pairing onely of a naile, (as if now thoroughly purged) is suffered to passe without controule to be printed and reprinted. As if the Truth now were brought to such nice termes, & so weake an estate, as the least straw is enough to stumble it, and cause it to fall, and wholly to suppress

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and bury it in the ashes: and contrarily, Popery and Heresie so highly aduanced, as it can easily leape over all blocks & Bulwarks of opposition. Againe, be pleased to take notice of one great inconuenience, if not rather mischiefe, which is like speedily to incroch vpon your indulgence, if not preuented. Some of your sonnes haue already dared to add to the *Communion* booke; as the whole forme of the consecration of Archbishops, Bishops, Priests, & Deacons, being now inserted in the said book, I wot not by what authority. Yea, and if such may be suffered to goe on, they will correct *Magnificat*. For if it please you but to make search, you shall find in the great printing house at *London* a *Communion Booke*, wherein the Author of the booke of *private deuotions* (and I saw it with mine eyes) hath in sundry places noted with his owne hand (as they say) how he would haue the *Communion* booke altered; as in the *Rubrick* or *Calendar* he tels where and how he would haue such a Saints day called; and where he would haue red letters, put for the blacke; and so to canonize more Holidayes for you to obserue. Also throughout the Book, where he finds the word *Minister*, he would haue *Priest* put in stead thereof; such an enemy is he to the very name of *Minister*, as if he would haue the world helieue, he had rather be a popish Priest, then a Minister of the better Testament, as Christ himselfe is called, or a Minister of *Christ*, as the Apostles were called, *I haue ordayned thee a Minister*, saith Christ to *Paul*. And in Conclusion, for those private godly prayers in the end of the reading *Psalmes*, he thinkes them fitter to be omitted, then added. I doe but briefly touch them, leauing them to your fuller inquirie, & more particular examination. But if such liberty may be indulged to such like Sonnes, it will shortly come to passe, that as neither
you

2. Cor. 11. 13.
Acts 16. 16.

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you can owne them for your sonnes, so nor they you for their Mother: In such a new face of Religion are they like to induce, if they bee not the better looked vnto. Yea, what a Metamorphosis haue wee seene already in these our daies? How vnlike is the present time to the former which we haue seene? For, as I told the L. EP. of *London*, it was a pitifull thing to see the strange alteration of these times within this 7. yeares, from those former. For formerly, not a Pop sh, nor Arminian booke durst peepe out; but now, such onely are countenanced and published, & Orthodox bookes suppressed. It was not wont to be so, my Lord, quoth I. And let your Motherhood be pleased to make inquirie which of your Sonnes it is, that hath dared of late dayes to inroch euen vpon the liberty of Preaching it selfe, that in the most publicke place of the Kingdome, Preachers haue beene forced sometime before, to show their Sermons before they were preached, and some were not suffered to preach for their very texts sake, whereupō they purposed to preach? Alas Mother, are our diseased so desperate, as they cannot indure the plaister. And good Mother, I pray you well & thriftily to discipline such your sonnes, as being Licencers of Bookes, dare answer, that they must not licence any bookes against *Arminius*; nor yet any Catechismes. But I forbear. I may feare, least, as *Ioseph*, for bringing the euil report of his brethren to his Father. so I to you, may incurre their hatred, as he did. Now the Lord looke mercifully vpon you, & your goodly family, least *Simeon* & *Leui* Brethren in euil, indanger the whole house of *Jacob* to the vncircumcized. For great is the wrath of the Lord that is gone out against vs. Yet the naturall constitution of your pure body promisseth long life, if it may but be preserved from peccant humours,

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Reuel. 2.

Reuel. 3.

which otherwise may proue mortall. Wee know that God will consume the Beast with his limmes. But *iudgement must begin at the house of God*: there will he begin to purge out the dreggs of Popery. And *if we would judge our selues, we should not be iudged*. Now the Lord fill you full of holy zeale & courage for his glory & truth, least Christ charge you, as he did the Church of Ephesus, *I haue somewhat against thee, because thou hast left thy first loue*. If therefore you be not zealous and repent, take heed you proue not like to the Church of Laodicea, who said, *I am rich, and increased with goods, and haue need of nothing: & knowest not that thou art wretched, & poore, & blind, & naked; neither cold nor hot, but lukewarme*, for which cause it came to passe, as Christ told her, that he spued her out of his mouth. For the preuention whereof, good Mother petition, that an Act may be made for the disabling & making incapable all Popish & Arminian Doctors of either Bishoprick or Denery, or other high preferments; so it is wel hoped you shold quickly see an end of al such heresies. And let the knees of your heart be euer exercised with your hands to lift vp your humblest prayers for the Lords anointed our most gracious Soueraigne, Patron, & Protector, that as God hath most richly endowed his Maiestie with such Princely & peerlesse graces, as no Prince in Christendome with the like: so it would please him to vouchsafe this *sinfull nation, & unworthy to be beloued*, long and liberally to inioy the fruit and benefit of so vertuous and religious a Prince: whom if our great sins hindernot, I trust to see the most glorious and renowned King, that euer the state of Christendome saw. I haue no more to say, but to pray your Mothers blessing to

Your dutifull and affectionate Sonne,

HEN: BURYON.

TO THE READER.



Christian Reader, hee that in the Winter season puts out to Sea, must expect to be encountered with stormes, and as the times are, with enemies also. Alas, that euer we should liue to see such troubles in Chrystendome. But of them Christ and his Apostles foretold long agoe. Shall Christians then thinke to sleepe quietly and securely in the midst of such a troublesome sea? Yea, that's for the drunken man, who lyeth downe in the midst of the sea, vpon the top of a Mast, senselesse of the danger; as the wise man speakes. And yet shall the poore *Mari*. *Prou. 23. 34* ner be counted a mad man, for toying at the tackling for the safetie of the Ship: While the fresh water souldier counts it wisdom to shrowd himselfe vnder hatches, least he see his owne death? Yet this hath bene my lot. I heare, *Atlas* poore *Burton*, he is crackt. Discontentment, or hope of preferment haue imbarke him in this perillous a luenture. Such be the censures of the wise world. What shall I (say) I am I crackt? Wherewith? Not, I am sure, either with too much learning (as *Festus* charged *Paul*,) or too much liuing. And if I am mad, I am not the first. Euen the Prophets of old were so accounted. When one of them was sent to annoint *Iehu*, his followers said, what said this mad fellow to thee? Yea Christ the Prince of Prophets escaped not this doome: He is mad, why heare yee him? Patiently therefore will I beare his reproach. But am I discontented? for what? What need I, when, blessed be my God, I haue enough, no lesse then I desire, and much more, then I

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*desirue? Beneest, cui Deus obtulit larca quod satis est
mannu; could the wise heathen say, Surely a speech worthy
of Christendome.*

Well is the man whom God (for goods or land)
Giues, what sufficeth, with a sparing hand.

For my selfe, I haue Agurs Wish: nor poueray, nor ri-
ches: both dangerous. And hauing enough, what need
I for hope of preferment imperill euen that enough which I
haue? Or Will any man perswade me this is the way to pre-
ferment? It is no beaten path, I am sure. Let others, who
will, take this way: surely I neuer went it, nor euer meant
it, for that end. And yet (as all aduentures are led and
fed with hope) I cannot say, but hope hath had a speciall
hand in all that I haue undertaken. But what hope? Or
whereof? Hope of worldly preferment; Alas, Nothing
more absurd. But a hope to glorifie God, to doe faithfull
seruice, and bring some profit to his Church, to my Soue-
raigne, to my Country. And if this should faile in the
successe, hope yet for Gods mercy in the recompense of re-
ward. For this cause I haue with Moses chosen rather to
suffer affliction with Gods people, then to inioy worldly pre-
ferment. If I had consulted with flesh and blood, and fol-
lowed their counsell, I might haue been as worldly wise per-
haps as others, and spared my labour, and spent my dayes in
a more safe silence, or silent safetie. It was not any blind fool-
hardinesse that pushed me on; I did first cast vp the reckoning,
before I began to build. And howsoeuer the building may
be impeached by Sanballits, sure I am, they cannot raze the
Foundation, being such as the Gates of hell shall not pre-
uaile against. And howsoeuer the Spider may extract poison
out of the wholsomest flower (which is not from the nature of
the flower, but of the Spider, whose poisonous bowels turne
the best nutriment into poison) howsoeuer malice may mis-
deeme my sincerest meaning exprest in clearest and most
naked words: yet (as I uttered with a cleere voice in the
caves

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ea of the Lord Bishop of London, at my first examination about Israels Fast) I haue done nothing, but with a true intent and desire for Gods glory, the good of my King and Country, and the Church of England, whereof we are members; and for which I am ready (if need were) to lay down my life. So little doe I esteeme the Serpents hissing, or the dogs barking.

Not to stay thee too long in the threshold, here take a full view of my answer to a Popish booke bearing in the Front, A collection of priuate Denotions, or, The houres of Prayer. If I haue not fully unfolded the mystery of iniquity wrapped therein, let thy charity pardon my imperfections, and thy sharper judgement supply my defects. Quely, I confesse I haue purposely omitted many things for breuity sake, wherein the Author rather expresseth his popish, if not apish affection, in symbolizing With Iesuiticall catechismes, Officium B. Mariæ, &c. then giueth occasion of solid confusion, as being partly ridiculous, though mostly superstitious, and some erroneous: for example, The lawes of nature: the Precepts of the Church: the three theologicall vertues: three kinds of good workes: seuen gifts of the Holy Ghost: the twelue fruits of the Holy Ghost: the spirituall workes of mercy: the corporall workes of mercy: the eight beatitudes: seuen deadly sinnes: the contrary vertues: *Quatuor nouissima*, &c. To which he might haue added, The five senses, &c. The foure Cardinall vertues: as they are set downe in Officium B. Mariæ, whence he hath the rest, and in, *Las horas del nuestra senora*, The houres of our Lady. As also the 15. mysteries of the office of our Lord Iesus Christ, for to meditate and say the Rosary of our Lady, whereof, five joyfull; five sorrowfull; & five glorious: which with the rest are numbred up by Ledelma the Iesuite, in his Catechisme of Iesus Maria. But he would first try how these would relish. Yet his seuen deadly sinnes at least deserved to come vnder the ferula, or censure. Wherein wee might
haue

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I have shewed the absurdity of Popish distinctions of sinnes
mortall and veniall, yea how it verities and cryes downe
the inestimable price of Christs death, and extenuates or an-
nihilates the rigor of Gods law, and elevates or sleighs the
nature of sinne: the least, deserving eternall death. A-
gaine, we might have shewed, how by Christ all sins are veni-
thats pardonable: but without Christ, mortall, and unpardo-
is, nable, seeing they never so small. Thirdly, we might have
shewed the absurdity of his number of those seven deadly
sins of the: of which ye shall not find the breaches of many
of the Commandements of the second table ranked, nor of
any of the first Table: as if Atheisme, infidelity, idolatry,
blasphemy, perjury, profanation of the Sabbath, and the
rest, were not deadly sins, but to be reckoned (if the Author
account them any sins at all) onely among his venials. But
I hope some other will supply, what I have omitted. In the
meane time take this in good part, and so Farewell.

Thine in Christ

HEN: BURTON.



A TRIALL OF
Priuate Deuotions.
OR,
A DIAL FOR THE
houres of PRAYER.

Charis.



OD faue you Madam.

Curia. Lady Charis? My
loue salutes you, much ioying to
see you. Madam, it is newes
to see you at Court. Some good
winde, no doubt, hath blowne
you hither.

Cha. Madam, no other
wind, but of duety and affe-
ction to visit your Ladiship.

Onely I must confesse, that the late Booke of *Deuotion*,
which your Ladiship sent mee, hath occasioned mee
to come sooner, then otherwise I should, or well
could.

Cur. Madam, you are the more welcome. And I pray
you, how doe you like that Booke.

Ch. Madam, it were good manners I should first
howsoeuer giue your Ladiship thanks; for I dare say,
whatsoeuer the Booke is, your Ladiship out of good
Deuotion sent it me as a token of your loue vnto mee.

B

Other-

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Otherwise, for the Booke it selfe, I must confesse, that so soone as I looked but vpon the Frontispeece of it, and seeing it to weare the vsuall Badge of Iesuiticall Bookes, I had certainly without any more adoe flung it away, but for the due respect I bore to the sender, your Ladiship. And yet I thought with my selfe, that haply your Ladiship had mistaken one Booke for another. Otherwise I knew not what to thinke; whither some might haue gone about, if not to seduce, yet at leastwise, to induce your Ladiship to a friendly opinion of the Popish Religion; or I wot not what.

Cur. But Madam, though I haue but little Latine, yet I haue learned by rote one Prouerbe, Fronti nulla fides: The outward front or face of things is not to be belieued. But haue you looked within the Booke, and read it ouer? Then you will be of another mind, and conceiue a better opinion of it.

Ch. Surely Madam to the front or face of it I confesse I gaue but small credit: But looking further into the Booke, and according to the scantling of my slender capacitie, and shallow iudgement, taking a view of the whole frame and mould of it, it seemed to me to hold sutable enough to the Front, and to be much what the same in substance, that the Title made shew of.

Cur. But Madam, I hope you are none of those, that censure the Booke for Papisticall, as Puritans haue slandered it.

Cha. Madam, I dare not take vpon me to passe my censure vpon Bookes. Yet I confesse, seeing your Ladiship vrgeth me, that it smelleth strongly of Poperie. Yet not relying vpon mine own conceit, I desired some learned Ministers to tell me their iudgement of it, and none of them could approoue of the Booke.

Cur. I pray you what Ministers were those?

Cha. Madam, I dare be most bold to name mine own Chaplaine for the rest.

Cur.

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Cur. But doth your Chaplaine hold the Booke to be Papisticall?

Ch. Madam, I had rather I had some good occasion to be a suiter to your Ladiship for some good preferment for my Chaplein, and no better then he deserueth: then this present occasion, which I feare may perhaps preiudice his preferment. We poore Countrey-people cannot alwaies sometimes, when our leasure serueth, but as by handers, discern which way the game goeth, not daring to hazzard our stake, where we see such infinite odds of Court-wit to Countrey-simplicities.

Cur. Madam, you speake merily. But in good sadnesse I desire for mine owne satisfaction to heare what your Chaplaine can say to this Booke, either in whole, or in part. I promise you, of mine honour, it shall be no manner of preiudice vnto him, but I will rather doe him all the good I can.

Ch. Madam, vpon these conditions my Chaplaine shall attend you, when you please to appoint the time.

Cur. Madam, I thanke you. Then, if it may stand with your conueniencie, I shall entreat your Ladiship to bring him with you on Friday morning by eight of the clocke. I will set all other businesse apart for this. And for the better houlting out of the truth, and satisfaction on both sides, my Chaplaine also shall be here, to answer to such things, as yours shall except against. For I must tell you Madam, my Chaplaine Master Diotrephes, doth as much applaud this Booke, as yours doth disallow of it.

Ch. Madam, I doubt not but my Chaplaine is able to shew good grounds for any thing, that he shall except against. But I like it very well, that your Ladiship is pleased to appoint your Chaplaine to be here. Both I, and my Chaplaine (God willing) will be ready at your time appointed to attend your Ladiship. But Madam (if I may be so bold with your Ladiship) will your honour be stirring so soone, as by eight in the morning?

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Cur. Nay, God helpe vs Court-Ladies; You in the Countrey haue but a poore conceit of vs, to thinke vs such idle Hous-wives, as to lye abed till eight of the clocke in the morning. But we must beare all with patience.

Char. Madam, if we in the Countrey thinke so of the Court, it is but because we are willing to hope, that all the idle Hous-wives be not in the Countrey. But before I take my leaue of your Ladiship for this time, let me leaue a little to shew my learning, and to try you (that our Chaplaines may not seeme to carrie all displeasing away) let me obiect one verie materiall point in the Booke, to your Ladiship.

Cur. Nay Godamercie Madam; For (I wis) if we women (as light account as men make of our learning and iudgement) might but as freely as men dispute, and if the fashion were but once on foot, they shall find that we haue not onely words, but wit at will, and perhaps as smart and shrewd arguments, as the most Scholasticall among them. But I pray thee Madam let vs heare your obiection.

Char. Madam, I am possessed with an exceeding wonderment, that this Booke should find such entertainment and approbation in the Court, especially among (pardon my rudenesse) you Court-Ladies, being so full, I say not of complements, but of many imployments, chiefly your selfe. Yes the verie curiosities of Courtly attires, and the varieties of fashions, which not onely must be followed with the first, but studied also to uphold the Court credit, are they not enough to take vp all one forenoone? And then Madam where will you find time for your Matins, and other houres of Deuotion, which this Booke imposeth vpon you? What? Will the Author of this Booke make the Court a Monasterie, or Nunnerie? Would he haue the Ladies and Mayds of Honour to turne Nunnes? What? Nothing almost, but euerie houre of the day, so turne ouer and ouer your Beads? This were a strange Metamorphosis, for Courti-

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ers thus to keepe holy day. And therefore Madam, I wonder, that the Court, of all other, cryeth not downe such a Booke as this. Nay Madam, seeme to approue it as much as you will, yet you can neuer perswade the simplest Rusticke, that you Courtiers are, or can be euer a whit the deuouter for all this Booke. For it is impossible for you to practice one quarter of it. And taking vpon you the obseruation of such canonicall rules, as standeth not with possibilitie to keepe, either you must get a dispensation to remit the rigour of them, and to admit of such a practise of deuotion, as either your Court-leasure, or disposition can conueniently, or but indifferently performe: Or otherwise you must be driuen of necessitie either daily to goe to shrift for absolution, or to chawke vp all your defects and failings for your generall shrift: Wherein, and for which, such penance may be imposed vpon you, as you shall hardly determine, whither of the two is more grieuous, to obserue the rules for your deuotion, or to satisfie for the penaltie.

Cur. Surely Madam you argue verie unhappily; nor doe I thinke, your Chaplaine, or any man can say more to this Booke, then you haue done. But Madam, what would you haue vs to doe in this case? We poore Ladies, Protestants of the Court, are in a grent strait. We are pressed on the one side with importune impossibilities, as you say: On the other, with the vrgent examples of Romane Catholicke Ladies, among whom we conuerse, who presse vs with their exemplarie practise of pietie and deuotion in their Religion, putting vs and our Religion to shame, if we doe not equalize at least, if not outstrip them in point of deuotion.

Char. Madam, all such Romish practise of deuotion is not worth Godamercie, or that it should stand in the least competition, or comparison with true deuotion. The Priests of Baal, what a stirre kept they, what zeale shewed they in launcing of their flesh, what vnwearied deuotion in the repetition of their prayers, and that enen

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untill the evening Sacrifice, fulfilling almost all their
canonicall houres, and yet all to no purpose: Whereas
Elias Gods Prophet vsed onely a short prayer, which
preuailed with God? Doe you thinke Madam; that
your Roman-Catholicke Dames are euer a whit regar-
ded of God, for all their turning ouer their Beads, or
saying ouer their Beadrowes of *Pater-nosters*, and *Aue-*
Maries, and they wot not what? Alas Madam, blessed
be God, we are not so childish, after so long a bringing
vp vnder the Word, to account such Baby-devotion
worthy of our least emulation, much lesse of Apish-
imitation? Therefore Madam, if I may aduise you,
away with this idle Apish Booke of Popish *Deuotion*;
suffer not either your Court, or your Christian libertie
so to be imposed vpon with such obseruations, as are
either impossible, and at the best, perhaps vnprofitable;
as whereof it may be said, *Who required these things at*
your hands? But I feare I am too bold with your La-
diship. Thus you see a Fooles bolt soone shot. I will
take my leaue.

Cur. Madam, I will detain you no longer, my attend-
ance also calling me away. Therefore, till the set time, adieu
Madam. Remember Friday morning.

Chor. Madam, I will not forget.

THE



The next meeting on *Friday morning.*

Charis.

M Adam, God giue you good morrow.

Cur. Welcome Madam. I was euen expecting of you. Haue you brought your Chaplaine with you?

Char. Madam, I haue; who is ready to tender to your honour such satisfaction, as he hath in his iudgement conceined to be conuenient.

Cur. Master Iohannes, I would intreat you here to spend a little familiar conference with my Chaplain Master Diotrephes, about that Booke which your Lady hath acquainted you with. I suppose you come sufficiently instructed what to say therein.

Iohannes. Madam, I must craue pardon for my boldnesse in this my rudenesse, hoping that wherein I shall offend, my Ladies command in bringing me hither will helpe to excuse me. For as for this Booke, I confesse I was loth to meddle with it, but vpon her ouer earnest pressing of me. And besides my time hath beene verie short to informe my selfe sufficiently touching all the particulars of this Booke, which perhaps a more iudicious eye vpon better deliberation might more fully discouer. Nor did I thinke it fit to trouble your Ladiships eares with any tedious canuasses to and fro; but rather to recommend it to your Ladiship in one brieue view, to peruse the same at your best leasure. And here it is in writing, praying your Ladiships honour to pardon

A Dialogue

don my rudenesse and plainnesse therein, according to
your honours promise to my Lady here.

Cur. Sir, I thank you very kindly, wishing I could as
easily requite your paines and courtesie, as I can hardly other-
wise deserue it.

Ioh. Madam, your noble acceptance shall be to me as
a most ample recompence.

Cur. I promise to bestow the reading of it thorowly.

Ioh. Madam, God grant you may reape much fruit
thereby.

The




The Lady C V R I A reades the
Writing of M. Iohannes here set
downe; concerning the
Booke intituled,

A Collection of Private Devotions:
OR,
The Howres of Prayer.



S, of all Christian duties, Devotion *igne quid vi-*
yeelds most reuerence to G o d : So it *lous? Si quis*
lightly winnes most estimation with *tamen vero*
men. Then it, none more vifull; *teft a Compa-*
again, none more fubieft to abuse; *rat. audaces*
and being abused, it is like the fire, *instruit igne*
then which no Element more profitable, but none *manus.*
more perilous. And the pureft matter corrupted be- *Nil prodest, qd*
comes the worft. This then may admonish vs by the *non ladere pos-*
way, not to be ouer-haftie to dote vpon, or adore all *fit idem.*
Books for their Title sake, yea though hauing the most
specious name of **Devotion** ingrauen in the Front.
There is as well a *Devotion* blind and fuperftitious,
breathed from the *Bottomeffe-pit* by him, who can
transforme himfelfe into an Angel of Light: as a *Devotion*
illuminate, and truly religious, like E L I A s his Sacri-
fice, inspired and inflamed by *Fire from Heauen*. Nor
doth the *Old Serpent* either fo vifually or effectually
C infufe

A tryall of Priuate Deuotions:

infuse his poysonous enchantments into mens minds, as when he propineth them in the *Golden Cup* of demure *Deuotion*. Hence, as I take it, it is, that they paint the Diuell, tempting of CHRIST, in a deuout *Friers Cowle*, or *Hood*, full of seeming *Deuotion*, to seduce, if it were possible, euen the GOD of Truth with such counterfeited sanctitie. What rabbles and swarmes of vowed Disciples (to omit other the Father-Founders of their seuerall Monasticke Orders) did those two, *S^t Francis*, and *S^t Dominicke* draw after them, and all by the strong incantations of their deepe *Deuotion*? Yea the new *Ignatian Order*, least they should seeme, as they are by common practise, altogether deuoid of all *Deuotion*, they affect at least to weare the Badge of it vpon their Sleeue, professing themselues the Votaries of I E S V S, which is the reason, that their Iesuiticall Bookes for the most part haue the Name of set in their Fore-front, that men might not suspect the *Wine of Sodome* to be sold there,  where such a holy Iuy-bush is hanged forth; that with IVDAS they may the more easily betray CHRIST with a *Hale Iesu*.

And hereupon, as it seemeth, such is the affection of the Authour or Authours and Abbettors of this Booke of *Deuotion*, that rather then they will be scrupulous to auow themselues affectionate well-willers at least of the Church of *Rome*, if not rather symbolizers and intercommuners with her, yea and to be Authours of reducing this Church of *England* backe againe to that spirituall *Egypt*, while all along without difference they shuffle all together in one Church, as more particularly will appeare in the sequell: They sticke not to prefix the Iesuits vsuall Marke IHS vpon the Frontispiece of their *Deuotion*, and vnderneath it a votarie or two, with a Crosse deuoutly erected. As if they would with the Name of I E S V S Inchanter-like, coniure downe the Spirit of Truth, and coniure vp the spirit
of

Or, *A Dyall for the Houres of Prayer.*

of Pontifician error and sedition againe in this our Church. So that this Booke of Deuotion bearing and wearing the Iesuits badge vpon the Forehead, we cannot better parallell, then to that egregious dissimulation and counterfeit *Deuotion*, which HENRY the Third of France tooke vpon him, when he found that he could not by downe-right force suppress the Truth with the Professors of it. Therefore he attempts what force there is in framing and conforming himselfe to be a patterne of *Deuotion* to others. Hereupon he builds *Monasteries*, vndertakes *Pilgrimages*, confirms the *Brotherhood of Penitents*, erects the *Order of Hieronymites*, is daily and familiarly conuersant with the *Capuchins*, and *Fueillans*, called *Iesuites*, carries a *Crucifix* and *Beads* in *Procession*, with a whip at his girdle; causeth many Bookes of *Deuotion* to be printed; and to conclude, he institutes the *Order of the Knights of the Holy Ghost*, founded vpon such conditions, as tye them by a strict and sacred bond to the *Church of Rome*. And wherefore all this? Saith the *Storie* (to omit other complementarie ends) *For the entertainment of a number of Minions, and Horse-leeches, to whom they must rather weigh, then tell money; but chiefly to pull downe the Protestants, to undermine them, by this lure of worldly greatnesse, withdrawing the chiefe Heads, who could not attaine to this high and stately degree of Knighthood, but by renouncing of their Religion.* But see the mischief of it, this dissembled *Deuotion* not so well suiting with his other humours, of Feasts, Maskes, sumptuous pastimes, drawing on new impositions to maintaine them, led the first dance of rebellion; *While* (saith the *Storie*) *the Queene-Mother, and those of Guise, seeing the King drowned in these delights of Court, did willingly entertaine him in that humor, that either busying himselfe in numbring his Beads, or treading the measures of a dance, themselves might hold the Raines of Government, and dispose of affaires of State without controule.* What way also this made

John de Serres
in his *History*
in *Henry 3.*

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for the *Spanish*-faction, working by his *Indian*-Gold, the Storie sufficiently toucheth. But this by the way. The parallell I confesse is vneuen, in regard of the persons compared, the one a Prince, the other, meane Parsons: But the things compared are not so vnequall, as Popish deuotion on both sides; that, adorned with the Badge of the *Holy Ghost*: this, of *Iesus*; in both, those two Diuine Persons in the Trinitie most hellishly and impiously prophaned, being made the Badges of those, who are professed Vassalls of *Antichrist*, that Man of Sinne, and being worne by such as would still be reputed Protestants, they are the verie Ensignes of Apostacie from *CHRIST* to *Antichrist*; and therefore how true Seruants and Subiects such can be to Protestant Princes, who by their Order of Knighthood are sworn Liegemen to the Pope, I leaue to others to iudge. Onely that King caused to be published sundry Bookes of *Deuotion*, yet all of one meale: But this Booke hath no fellow, must alone be published for a singular and vniuersall Platforme of all Deuotion, silencing and suppressing all other Bookes of the like nature. So that what entertainment, in time, is this deuout Booke like to find in the world, when none else shall be permitted to be printed, yea, when as not onely Bookes of religious *Deuotion*, but also of sound Doctrine, may not be allowed to see the light? As therefore Popish *Deuotion* is the Daughter of blind Ignorance: So on the contrarie, this *Deuotion* is like to proue the Mother of Ignorance; verifying that Riddle of the Water and Ice, mutually bred of each other, *Mater me genuit, eadem mox gignitur ex me*. And so plausible is this Booke of *Deuotion* to all Papists, as they begin to triumph, not sticking to say, that they hope ere long these faire and towardly beginnings will grow on apace to the full and vniuersall reestablishment of their Roman-Catholicke Religion here in *England*, telling their seduced Disciples (as one of them, now reformed, blessed be *G O D*, told me)

that

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that we had now already at *London* a Booke of **Seuen Sacraments** publickly allowed. In summe therefore, let not the Authours of that Booke disdaine to be vulgarly reputed and reported for the Seruants of the Church of *Rome*, whose Badge, specially, that of the Iesuities, they sticke not to put vpon the Front of their Deuotion. And so much for the first Frontispeice of the Booke.

Now to the next Page, wherein they father this *Septenary horary* forme of deuotion vpon the practise of the ancient Church; And these houres of prayer are compelled, much (saith the Booke) after the mannes published by authoritie of **Quene ELIZABETH** 1560, &c. First for the ancient Church of **CHRIST**; No Church did anciently obserue, or precisely prescribe these Seuen houres of prayer, duely and daily to be vsed, as the Authour or Authours would beare vs in hand. How ancient I pray you is this Canonick obseruation? Forsooth Pope **PELAGIVS** the Second was the first instituter of the Seuen houres; and that was towards 600 yeeres after **CHRIST**. This somewhat ancient. But what authoritie haue we for it? **PAMELIUS** vpon **CYPRIAN** saith, *They say so*, that this **PELAGIVS** was the first instituter. Onely, *They say so*. Though **POLYDOR VIRGIL** speake a little more confidently. *Satis constat, It is apparant enough*; but tells vs not whence. Nor doe I find this *Septenary* to be more ancient, then Pope **GREGORY** the Ninth, who composed the Decretals, about 400 yeeres agoe. He indeed sets downe the Seuen houres, in the Title of his Chapter (iust as truly, as our Authour in the Title of his Booke) derining the same from some spring of antiquitie, and namely, the *Agathen* Councell Prouinciall in *France*, which was, some 800 yeeres before his time. But the Pope there committed a foule errour in setting downe Seuen canonick houres, for two: The *Agathen* Councell mentioning but two houres of prayer, the morning,

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morning, and evening. So that the best authoritie, and hoariest antiquitie for your Seuen canonicall houres, is GREGORY the Ninth, Pope of Rome. This is that ancient Church, wherein this practise appeareth first to be decreed, and solemnely obserued. This Pope then first decreed the Seuen canonicall houres. But of whom to be obserued? Namely, of the *Priests, Friars, Monkes*, and such like holy-day-persons, for the most part *Male feriati homines*, as Rome could afford enow. Of others he saith nothing, saith the glosse; although it say, *Others seeme not to be bound, but surely they are.* But the *Priests, Monkes*, and other *Votaries* were specially bound to keepe them constantly. Which seemes to be the reason why it is probable, that some haue coniectured PELAGIVS the Second to haue beene the first institutor. For about his time did all kind of Monkes, and such like Orders begin exceedingly to be multiplyed; many of them taking vpon them such a strict discipline, as might admit, yea in some sort necessarily require so many Canonicall *Houres of Prayer*, at least to refresh the tediousnesse of that austeritie, wherewith they exercised their extreame patience. Some Monkes were called *Insomnes*, for their continuall watchfulnesse; And what could they doe better, but pray, to entertaine the tedious nights, and vacant daies? Some did so macerate themselues with immoderate fasting, and course faire of small quantitie, that they made themselues vnable to doe any thing, but pray, if that. Others coopt themselues vp, in such short and narrow, and low Cells, as vneath they could either lye along, or stand vpright; so that the best and easiest posture for them, was to be on their knees praying. Others forsaking humane societie, and liuing among the wild Beasts, called therefore *Armenta*, Droues, or Heards, feeding on roots and grasse, and lodging *sub Dio*, or in the Caues, what could they doe else, but (if they had so much sense left them) pray?

Niceph. l. 15

c. 23.

Euagrius. l. 1.

c. 21.

See Centuria

5. c. 6. de Cere-

moniis

Now,

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Now, seeing our Authour will needs reuiue and recommend to the Church of *England* these his seuen Canonicals: Vpon whom will hee impose their obseruation? Vpon Courtiers? Alas, they are taken vp with a thousand thoughts, perhaps, how to rise higher; perhaps, how to keepe their standing; perhaps, how to preuent and take off enuie; perhaps, how to appease such an Opposite; perhaps, how to purchase such a Friend; perhaps, how to compasse such a preferment; but specially the Female sex, incombred with a thousand womanish Ceremonies, if not *State-proiects*, or their owne honours (as I heard once a great Lady of the Court say, there was neuer a day went ouer their heads, but once at least their heart aaked) so as they cannot attend such tedious Canonically Seruice. Or Citizens, or Countrey-men? They haue their vocations to follow, which if they should intermit, to say ouer this Booke of Deuotion daily, and duely, as it prescribes, how should they liue? Except ye could perswade them to a thinner diet and courser habite, too good an allowance for an idle life. Or will you impose it vpon the Priests, or Ministers of the Church? But you know our golden Priests (I meane in the best sense) are not like those wooden Ones in the Church of *Rome*, who hauing little else to doe, but to say ouer their Masse, or a few Mattens, had need to be exercised with Canonically houres, to keepe them at least from worse exercises. But you know, most Ministers in the Church of *England* are labourious in their calling, who if they should precisely euerie day say ouer your Booke of Deuotion, they should haue little time left to prepare conuenient Food for their Flockes on the *Lords day*. Although perhaps you could be content to dispense with that; Nay rather, if yee will needs inforce your *Houres* vpon vs, lay them vpon dumbe Priests, such as either cannot, or dare

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dare not, or at least will not preach the Word to their people. These being the men, that cry so much for long prayers, and short preaching, you might doe well to bring them to a *Canonick obedience* of your *Canonick houses*, and that they performe the same not by Proxie, or Curacie, but in their owne persons. Otherwise if you cannot find Holy-day-men enough to take your Booke to taske, what doth it import else, but a necessitie of bringing in Monkerie, and so of erecting Cells againe, for the practise of your *Devotion*? Which I trust all your Devotion will neuer bring to passe.

In the second place, from the practise of the ancient Church, the Authour descends to defend his *Septiformious Devotion* to be *such after the manner published by authoritie of Quene ELIZABETH, 1560.* *Such after the manner*, is indeed a prettie qualification of the matter: Much-what, not so altogether. But for your *such*, *Distingue tempora*; Distinguish the times. That *Horarie* the Authour speakes of, was set out neere the first yeere of her Raigne, when as Poperie was not buried, nor the Gospell out of her Cradle. That noble Queene of ever blessed memorie, in the beginning of her Raigne, did for the present prudently conuine at, and act some things, which afterwards by degrees she suffered to vanish. For the purpose: In the verie beginning of her Raigne, before her first Parliament, she set forth a *Proclamation*, inhibiting all Ministers in and about *London*, and else-where, to preach at all, lesse or more, but onely to read Service, vntill further order from her Maiestie. Is this a good argument for the Author, or any his Fautors by his seeming *devotion* of making many long prayers, to sholder preaching out of the Church, or to wayne the people from hearing, because forsooth, Qu. ELIZAB. once by *Proclamation* prohibited preaching, and allowed onely reading of Service? But how long lasted this restraint?

No

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No longer then the Parliament approaching, wherein was most happily established the liberty of preaching the Gospell, and administering the Sacraments. Take another example, in the dawning of the Gospell in *England* before her time, in King *Henry 8.* his raigne : The Lord *Cromwell* in his English Primer 1535. in the Preface before the Letany, apologizing his leauing out of the Letany in his former Primer, saith, *wherefore, for the contentation of such weake minds, and somewhat to beare them infirmities, I haue now at this my second Edition of the said Primer, caused the Letany to be printed, and put into the same, &c.* Marke, for the contentation of weake mindes. Thus in the Primitiue Church some things were tolerated during the infancy of it, which afterwards were quite abolished; as *Act. 15.* The abstaining from blood, and strangled, was inioyned the *Gentiles* for a time. And why? for saith *S. Iames*, verse 21. *Moses of old time hath in every City them that preach him, being read in the Synagogues every Sabbath day :* so that for offending the *Iewes*, the *Gentiles*, among whom they liued, must for a time forbear to eat blood, and that which is strangled. So in the beginning of Reformation in *England* vnder that blessed Queene, there were many Papists, of whom there was a tender respect, to offend them as little as might bee, vntill the clearer light of the Gospell, like the Sunne mounting, should of it selfe dispell and chase away all those mists. And in our Communion booke, in the Admonition to the Communion against sinners, haue we not these words, *In stead of which godly discipline, it is thought good, &c.* By which examples wise men may learne, not to take vp all former precedents as currant for present times. Many things might be winked at in the infancy of the Church, which are not tolerable in her riper age. In that *Horary* set forth 1560. there was a tender regard had of the weaknesse of the time, to allow of such things, which in

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these times of the cleare light of the Gospell, and full growth of the Church would be ridiculous. *When I was a child* (saith the Apostle) *I did as a child, I imagined as a child; but being a man, I put away childish things.* Were it not absurd and ridiculous for a man grown, to fall to his old childish sports and toys againe? And we know that suddain changes from one extreme to another, even from euill to good in a State, are difficult, if not dangerous, being not discretely carried. Nor could it be expected, that the Church hauing bene long pent vp as it were in a dungeon, and comming suddenly forth into the broad light, but it should at first bee tender-sighted, till after a while her eyes were better inured to looke vpon the light. Or being but newly pulled out of the puddle of Popery, that by and by she should bee washed cleane from all spots. As *Luther* intreats his Readers, if they finde in his writings any thing smelling of the old Caske of Popery, that they would remember, he was once a poore Monke. And for any in these dayes, of a long and well settled Church, to plot the bringing in againe of Popery, they know it well enough, their way is not to doe it forthright, but by many insinuations, and winding wayes, as, to suppress all printing of bookes against Papists, to print and publish such bookes, as doe in part maintaine our Church, and in part comply and symbolize with Popery, and by seeming to slight Popery, flily to bring it into credite; to restraints preaching as much as may be, by laying burthens vpon the Ministry; to suffer none to come to any place of eminency in the Church, but through Simony gate, or ambition, and such by-wayes, to make sure if possible a corrupt Clergy; if any bee sincere and bold in lashing of sinne, especially railing sinnes, to snap him vp, and muzzle him for barking, and such like. But to conclude the former point of the Authors allegation of that *Horary* set forth 1560. and

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and for the further making good of the answer thereunto; it will not be impertinent here to insert, what he addeth in his Preface, pag. 7. quoting in the margin together with that 1560. another set forth by the same authority, 1573. Over against which words, his text hath these words; These prayers, which for the most part, after the same manner and division of houres, as here they are, having heretofore bene published among vs by high and sacred authority, are now also renewed, and more fully set forth againe, &c. Where he confesseth againe, that he followeth these former precedents, but for the most part: No, nor that neither; for examining the copies well, we finde great difference: For besides many other good things, he hath left out the himne, wherein is, *Perditi falsam, inferi veram Religionem. Consceleratum perdo Papismum, &c.* And ex psalmo 2, *Hoc tempore sentimus Deus Opt. Max. non solum Antichristum, &c.* But what he leaues out against the Church of Rome, hee puts in for it; as a faire Iesuiticall frontis-peece, **Seven Sacraments of the Church**, and the like. It would fill a whole booke, to note all the differences. But herein lyes the maine matter, that he couples the booke of Deuotion set forth 1573. with the other 1560. as if they were all one. For he quotes in the Margent, *The Horary set forth with the Quene's authority, 1560. and renewed 1573. imprinted with priuiledge at London, by William Seers.* It is well that the copies of those Moth eaten bookes are yet extant, at least to be an evidence, how farre forth the Author herein speakes truth. Yet, if he had inquired a little more diligently, hee might haue found another set forth by the same sacred authority, imprinted by the same foresaid *William Seers*, in the yeere 1564. being the 7. of that blessed raigne. Now comparing these three Copies together, I find the two last very different from the first, not onely in their forme and matter, but in their

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Title. For the first, in 1560. is intituled, *Horarium*: but the two succeeding, the one 1564 the other in 1573. are intituled *Preces privatae, &c.* The *Horarium* indeed setteth downe the *houres of prayer*; but the two latter bookes recommend onely Morning and Evening prayer, with their matter and forme, together with a short forme of prayer at rising, and going to bed; but without prescribing at what houres. Obserue then in the first place a notable difference. The first booke of Devotion, as coming neereſt to the time of Popery (the Gospell being yet but as it were in the dawning) bore some resemblance to those Canonick formes of prayer formerly vsed in time of Popery; and so was called *Horarium*. Yet this was in Latine, ſeruing chiefly for the vse of all Clerkes, or old Cloyſterers, to content them for the time, till better prouiſion might be had, and till their ſtomakes could digeſt ſtronger meat, and their eyes indure the clearer light. So that within 4. yeeres, the *Horarium* diſclaiming further affinity or Coſen-head, ſo much as in name with the Popiſh *Horaria*, in the next Edition, and ſo forward, put on the name of *Preces privatae*, and that in *ſtudioſorum gratiam collectae, &c.* Private prayers collected for Schollers or Students, ſuch as vnderſtood the Latin tongue, to the end ſuch eſpecially being informed in the right forme and matter of praying might the better inſtruct others in the ſame duty; that ſo by degrees, all Popiſh ſuperſtition and erroneous devotion might get them hence into their darke Cels.

Note againe, that the third Edition of thoſe prayers, 1573. was yet more exact, then the former in 1564. and much more different, as the more diſtant ſtill from the *Horarium. Vetera tranſierunt, &c.* Old things are paſſed away, and all things now become new; the Gospell now promoting all things towards their perfection. And now when all is done, would the author with his, bring vs
backe

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backe at least to the brinke & borders of Popery againe, by his Canonickall houres, and the like? Being now men of ripe yeeres, would he haue vs to become children againe? And after we *hane begun*, and gone on so farre in the spirit, now to be made perfect in the flesh, by turning backe to *beggerly rudiments*? After the cleare meridian Sun-shine of the Gospell, would he reduce vs to those duskyish dawning shadowes, out of which that first *Horarium* was but newly peeped, but to last no longer then till time might more fairely shake hands with all Popish shadowes? As the *Iewish* Ceremonies had a time, euen after the establishing of the Gospell, for their solemne *obsequies*. But to conclude, the plaine truth is, to such a passe is Popery now come in these our dayes, that if euer, the Church of *England* ought henceforth to haue the least correspondence and conformity with it; yea to be so farre from renewing any old acquaintance with it, as vtterly to shake hands; and if any ragges or reliques of that Whore haue beene patched to our Mothers Robe, we ought to rip it off, and strip our selues of it. *Rome* is now fully reuealed to be the Whore of *Babylon*, the Pope, the head thereof, to be that man of sinne, that grand *Antichrist*; which for any learned man not to see in these dayes of the Gospell, is to stumble at Noone-day, yea to be stricke blinde at the cleare light.

It followeth in the Title: *Taken out of the holy Scriptures, the ancient Fathers, and the diuine Service of our owne Church.* Here be three authorities, the least whereof not to be contemned. The first is, that he saith his houres are taken from the *holy Scriptures*. His quotations are strowed all along the booke; but so, as if we amasse all the generall precepts and particular practises of prayer in Scripture into one *Canon* or rule, there should not be one *houre*, or minute, throughout the day and night, which we should not spend altogether in prayer. So that the

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abusive vnderstanding of Scripture in this kinde was that, which brought the *Eusebians* to do nothing else, but pray. The Scriptures commend to vs specially two times of publicke prayer for the day, *the Morning* and *the Evening prayer*, the one about our nine in the forenoone, the other about three in the afternoone, which our Church followeth; these two were called the *Morning* and the *Evening Sacrifice*. Hence it is, that Christ began to bee offered from the Morning Sacrifice, to the Evening Sacrifice, as sanctifying all our Sacrifices of Prayer and Prayse, Morning and Evening, in that *Sacrifice of himselfe*.

But he speakes here of *Ordinate houres of Prayer*. And where will he find in Scripture any such practise, as the obseruation of his *Seuen Canonick houres*? **DANIEL** prayed three times a day. Yes **DAVID** saith, *Seuen times a day will I prayse thee*. But that's of *Prayse*. And though it may be meant also of Prayer, it signifieth onely his frequent praying, farre from a superstitious obseruation of Canonick houres, in those dayes not hatched, or heard of. But of Prayer he saith, *Evening and morning, and at noone day will I pray, &c.* But for all this mans colouring the matter with *Holy Scripture*, he hath no other Scripture for his *Canonick houres*, but the Popes Scripture, in his *Decretalls*; where the Pope takes all his Canonick houres from the actions about **CHRIST** in his death. As in the *Glosse*:

Compare this with pag. 86. in his later edition, where he mentioneth the *Decrees of the Church*.

Hao

D 3

Or, A Dyall for the Houres of Prayer.

*Hæc sunt septenæ, propter quæ psallimus horis,
Matutina legat Christum, qui crimina purgat,
Prima replet spiritus, causam dat Tertia mortis,
Sexta cruci nectit, latus eius Nona bipartit,
Vespera deponit, tumultu Completa reponit.*

Indeed the *Scripture* doth so command this excellent dutie of Prayer to vs, as that no time should exempt vs from it, but that we should be diligent in the practise of it vpon all occasions, and especially keepe constantly our morning and euening sacrifice priuate, and publike also, as the day requireth; Yea to let no oportunitie slip, wherein we are not breathing out some eiaculations, out of a sense and feeling of our manifold infirmities, and necessities. But nowhere doth the *Scripture* prescribe a set *septenarie* forme of *Devotion*, as the Authour would impose vpon vs.

In the second place, he nameth the *Ancient Fathers*. But these faile him as much for his purpose, as the *Scriptures* doe. Indeed the *Fathers* doe euerie where (following the *Scriptures*) inculcate and presse the incessant practise of Prayer: *Hora nulla a Christianis excipitur, quò minus frequenter, ac semper Deus debeat adorari, &c.* saith CYPRIAN: *No houre is exempted from Christians, that God might not frequently and alwayes be adored.* And he saith indeed, that in his time, the times and exercises of Prayer were much encreased. Yet hee no where setteth downe seuen Canonically houres. Yea CLEMENS ROMANVS, a great Authour with him, though misquoted, in his *Constitutions* (which euen Pontificians themselves haue confessed to bee counterfeit) yet faile him at least in two of his houres, as *Complene*, and the last. Onely GREGORY the

Cyp. de Orat. Dom.
Clem. Constit. l. 8. c. 40. for 34.

A tryall of Priuate Deuotions :

the Ninth sayles him nor, being, as I said, his first complete Authour of his seuen Canonicals.

But after the Ancient Fathers, in the third place hee nameth the **Diuine Service of our owne Church**, out of which his **Houres** are taken. Now surely for ought that euer I could learne out of our *Service Booke*, I can find but two set *Houres of Prayer*, besides certaines priuate Prayers recommended to priuate Families, for Morning and Euening; with a godly Prayer to bee said at all times, in the latter end of the Booke: Vnlesse out of this Prayer to bee said at all times, hee would picke out his seuen **Canoncall houres**. But whereas hee seemeth to ground the forme of his **Deuotion** vpon the **Diuine Service of our owne Church**: On the contrarie, hee offereth foule violence to that more exact and profitable forme, prescribed in our *Liturgy*. For whereas the forme of Prayer in our *Communion Booke* is so compiled, as that by a daily practise thereof the whole or most part of the **OLD TESTAMENT** is read ouer once in the yeere, and the **NEVV TESTAMENT** three times, and the whole Booke of **PSALMES** once euerie moneth: The Authour or Authours of this Booke, intruding a new forme of *Deuotion*, hereby coozen **GODS** People of their allowance in the **SCRIPTURES**, while in stead of the whole, hee cutteth out here a peece and there a peece, here a quarter of a Chapter, and there a quarter. Herein crossing the *Communion Booke*, which in the Preface flatly reprobeth this verie practise of the Authour, in these words: *Now of late time, a few of the Psalmes haue been daily said, and oft repeated,*

and

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and the rest utterly omitted. And is it not so in this Booke of *Devotion*? Doth he not confine vs to a narrow circle of so many *Psalmes*, so many peeces of Chapters, so many *Alders*, as he calls them, to be repeated ouer euery day? Doth he not hereby rob vs of the rest of the *Scriptures*, *Chapters* and *Psalmes*? Wee like our Communion booke better then so, thus to exchange it to our losse. *All Priests and Deacons* are bound to say daily the *Morning* and *Euening Prayer*, either priuately or publikely, except they be letted by *Preaching*, *studying of Diuinitie*, or by some other urgent cause. Thankes be to God, there are plenty of manuell *Psalters* and *Testaments*, as easie to carry in mens pockets, and I am sure farre more profitable to edification, then this booke of *Devotion*. Yea, and it will appeare all along this booke, howsoeuer he sceme tenderly affected, and denoted to his mother Church, and to our diuine Service, that neuer any (though Popish) booke published this threescore yeares vnder the name of *Devotion*, hath more slyly and subtilly vndermined the state of this our Church, then this doth, while it would confound our Church with that of *Babylon*, whereof more hereafter in the proper place. So much in generall of the state of this Booke, occasioned by the two first title Pages.

**Preface to the
Communion
books.**

The Preface.

Not to intangle our selves with perplexed questions, as whether all prayers, other then set prayers, and those either the Lords prayer, or the Churches publicke formes, or this Authors private formes, bee denyed to Gods people, or Ministers, as vetered from private spirits and Ghosts of their owne (they are the words of the Preface) wherein perhaps the Author takes the liberty to bewray his malice, or ignorance, or want of experience of the supply of the spirit of Christ, helping our infirmities in prayer, Rom. 8. 26. Phil. 1. 19. as not having his wits exercised that way: we haue occasion giuen in the first place to touch vpon the second reason of these his houtes: the words are, To let the world vnderstand, that they who gine it out and accuse vs here in England to haue set vp a new Church, and a new faith, to haue abandoned all the ancient formes of piety and deuotion, to haue taken away all the religious prayers and exercises of our forefathers, to haue despised all the old Ceremonies, and cast behind vs the blessed Sacraments of Christs Catholick Church, &c. Is not here a sound reason, for the bringing in of old Popish Ceremonies and superstitions, and such trumperies into our Church, to the end that Popish mouthes may be stopt, who slander our Church in this behalfe, for antiquating all old Ceremonies, whereof the obseruation of the seuen Canonick houres, is one? Then, belike we must set vp Popery againe, at least in a good part, onely to appease the clamours of Papists, accusing vs for Nouelists. But take heed what you doe; for vnlesse you meane thus by degrees to reare vp the whole tower of Babylon again in England.

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land, you strive in vaine to stoppe their mouthes, who will have all or none. But in the meane time remember what your Mother the Church of England (if ye be indeed her true bred sonnes) saith, Of such Ceremonies, as be used in the Church, and haue had their beginning by the institution of man. Some at the first were of godly intent and purpose deuised, and yet at length turned to vanity and superstition: some entred into the Church by vndiscreete deuotion, and such a zeale as was without knowledge; and for because they were winked at in the beginning, they grew dayly to more and more abuse, which not onely for their vnprofitablenesse, but also because they haue much blinded the people, and obscured the glory of God, are worthy to be cut away, and quite reiect. &c. Heere consider, whether your seuen Canonicals be not of the number of those Ceremonies, which haue had their beginning by the institution of man, by Pope Gregory 9. as we haue shewed, and perhaps for a good intent and purpose, yet at length haue turned to vanity and superstition, as is manifest both by the doctrine and practise of the Church of Rome; or such, as hauing entred into the Church by vndiscreete deuotion, and zeale without knowledge, and for because winked at in the beginning, and growing dayly to more and more abuses, our Church not onely for their vnprofitablenesse, but because of their much blinding of the people, and obscuring Gods glory, hath thought worthy to cut away and cleane reiect. Consider it, I say. For hath not our Church among many other superstitious ceremonies, quite casheered this of your Canoncall houres? But thereupon she heareth, *A nouellist, a setter vp of a new Church, and a new faith, to haue abandoned all the ancient formes of piety and deuotion, to haue taken away all the religious exercises and prayers of our forefathers, to haue despise d all the old Ceremonies &c.* But of whom doth our Church

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heare this? Of the Church of Rome. And can she blame Rome for it? But charity would, or Christian prudence, or I wot not what tender care of her owne reputation, being thus exposed to the obloquy of her enemy, she should salve the wound againe, which the venemous tongue hath made. How? The Authors of this booke, her pregnant young sonnes, though no small babies (I wis) can tell their old Mother, shee must now after threescore yeares and more (seeing there is no other remedy) in her old age turne over a new lease, begin to renew her old acquaintance with her stepmother, or elder sister at least, the Church of Rome, intertaine some of her old ceremonies againe as religious, which long agoe she abandoned as superstitious; receive, revieve that faith, and religion as the Old, which earst she reiected as the New; thus after shee hath begun, yea so many yeares continued and growne vp to a ripenesse *in the spirit*, she must with the foolish Church of Galatia *be made perfect in the flesh*. But we hope better things of our reuerend Mother, that with aged *Sophocles*, accused by his sonnes of carelesse improuidence in gouerning his family, she will vindicate her wisdom, and motherly authoritie over her darling, but overdaring sonnes.

Lin. do. senectute.

As for that other clause, of having it cast in our dish, that we cast behinds to the blessed Sacraments of *Christ's Catholicke Church*; which cannot be objected to our Church, but onely because we allow no more *Sacraments*, but two (a point not a little materiall, if well weighed) of this we shall haue occasion to speake more, when we come to his *Sacraments of the Church*. Onely by the way this is a faire inducement to draw on his 7. Sacraments; for otherwise how shall he thereby acquit vs (forsooth) of the grievous scandall and imputation, which the Church of Rome layes to our charge, of our reiecting the *blessed Sacraments of Christ's*

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Christs Catholicke Church? As if he should say (as in effect, and almost *totidem verbis* he doth say) They charge vs falsely, in saying that we cast behind vs the blessed Sacraments of Christs Catholicke Church; alas, silly simples: these men do little else, but bewray their owne infirmities, and haue more violence of will, then reason or iudgement, for what they say; the common accusations, which out of the abundance of those partiall affections that transpōt them the wrong way, they are pleased to bring so frequently against vs, being but the bare reports of such people, as either doe not, or will not vnderstand vs, what we are. Doe we cast behind vs the blessed Sacraments of Christs Catholicke Church; Who told you so, I pray you at Rome? No; I would yee well wist it, we hold seuen Sacraments, the same Sacraments that the Church of Rome, Christs Catholick Church holdeth; as shall appeare by good prooue anon. But leaue we his prooue to the fit and proper place, and prosecute we the rest.

The Authors
owne words in
is Preface.

His third reason for his 7. Canonicals, is, for the ease of those, whom earnest lets and impediments doe often hinder from being partakers of the publick; here they may haue a dayly and deuout order of priuate prayer &c. First what an incongruitie is this, to prescribe these his houres to men earnestly imployed in worldly affaires? Indeede the obseruation of these houres is proper (if for any) for such as liue a Monasticall life, *Abbey Lubbers*, as we say, such as haue nothing else to attend, but to be busied with their beads. And againe, for all sorts of persons in our Church, blessed be God, we haue plenty of *Psalters*, and *Testaments*, wherein they may as profitably (I trow) exercise their vacant houres, as in these consarcinated and new moulded prayers. And in the third place, doth not this new *Rubrick* of our Author trench & intrude

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upon those formes of prayer both publicke and private, which by our Church are generally prescribed for all persons in the daily practise of their Devotions? And are not Ministers in particular admonished to read the *Morning and Evening Prayer* privately every day, in case (at least) if hee bee not hindered by his studies, and other employments of his calling?

In the end
of the Preface
before the
booke of Com-
mon prayer.

Againe, in the same Clause, he glancingly giues a sound by-blow to those, that stand vp in maintaining the quarrell of Gods truth against Popish perturbors, and Pelagian innovators; the continuall and curious disquisition of many vane necessary questions among vs, being nothing else, but onely the new seedes, or the old fruits of malice, and by consequence the enemy of godlinesse, and the abatement of true devotion. This man would willingly fold his hands, and wrap vp all his *Devotion* in the mantle of ignorance, the *Mother* of his *Devotion*. Like to the gloworme, or rotten post, that shines not, but in the night, so shines his devotion, without light, or heat. Or at the best, like a wandring *ignis fatuus*. And how should the lampe of true Devotion flame forth and burne in holy feruency of effectual prayer, if it be not fedde with the oyle of saving knowledge, being pressed forth more copiously by the ventilation of errours, and dissipation of myths, which would dampe and extinguish all. Nor is he content herewith but this blind *Devotion* of his he dare call that true devotion wherewith God is more delighted, and a good soule more inflamed, then with all the subtilties in the world: when at one dash he interesth God, as an approner of his superstitious, and blind *Devotion*, and a disallower of his owne fundamentall divine Truthes, as busy needlesse subtilties, yea as new seedes or old fruits of malice, and as the enemy of godlinesse, and abatement of true *Devotion*.

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His last reason is, that this his booke of Canonicall houres, might stirre vp all those, who are coldly affected to the like heauenly dutie of performing their daily Christian deuotions, &c. Thus this man hopes to conuert all England at a cast, and bring them within the circle of his Canonicall houres, wherein they may trauesse and turne round their Beads, as a blind mill-horse in the round. *Impius ambulat in Circulo.*

As for his exact and compleate Calender of Saints, we omit it, as too tedious, and fitter for the Almanack-maker to examine. Onely we cannot but touch vpon his times, wherein *Marriages are not solemnized*: as, from *Aduent Sunday* untill 8. dayes after the *Epiphanie*: from *Septuag. Sunday* untill 8. dayes after *Easter*. From *Rogation Sunday* untill *Trinity Sunday*. All which times summed vp together, according to the computation of his owne Calendar, take vp about 12. weekes from the year. Now (vnder *Benedicite* be it spoken) where doth Gods sacred word suspend or prohibite any times from sacred & solemne nuptiall rites? I remember it warnes vs of the *perillous times of the last dayes*, wherein men should giue heed to *seducing spirits and doctrines of Devils*. And what be those? The Apostle theretels vs, *Forbidding of marriage, and abstaining from Meates*. Now God blesse the Church of England from such *seducing spirits, and Doctrines of Devils*. And is not the prohibiting of marriage for some certaine times in the year (and those no small times neither, as inroching vpon about a third part of the year) as well as forbidding of marriage to certaine persons, as Priests, a branch (at least) of that very *forbidding of marriage*, which the Apostle calleth a *doctrine of Devils*? And might not the same Church, which prohibited about the third part of the year, haue also, with the allegation of a few more plausi-

1. Tim. 4.

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plausible pretences of holinesse, or so, brought all marriages to tecke and sue for licences in the Court? But blessed be God, that these prohibited times are not any where set downe either in our booke of Common Prayer, or any other bookes containing the Doctrines of the Church of England, wherevnto Ministers subscribe; least all should either haue cause absolutely necessary not to subscribe, or, subscribing to such a Decree, they should proue a very packe of spirits of Frour, teaching, or at least subscribing to Doctrines of Devils.

But let vs heare the Authors reasons, why in such times marriages are not usually solemnized? Some of these (saith hee) being times of solemne fasting and abstinence, some, of holy festiuitie and ioy. Both fit to be spent in such sacred exercises, without other but necessarie auocations. So he. Alas! Neither times of fasting, nor times of feasting, for marriage. Indeed for time of fasting and prayer something may be said; Yet with qualification.

1. Cor. 7. 5. The Apostle saith (speaking to the man and wife) Defraud you not one the other, except it be with consent for a time, that yee may giue your selues to Fasting and Prayer, and come together againe, that Satan tempt you not for your incontinency. A respect then might be had to fasting and prayer, euen to them that are married. But how? Doth the Apostle inioyne them by some Apostolicke Constitution or Canon, to abstaine for such, or so long a time, vnlesse they will purchase their liberty with a Licence? No such thing. He leaues that to their owne liberty, and refers it to their mutuall consent, not limiting themselves to any set time, least in the meane time Satan tempt them for their incontinency. Much lesse doth he confine them to mutuall separation ten leauelong weekes together. A shrewd time for Satan haply to worke vpon. Yea and this

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ten weekes limitation from Marriage (by the Authors allegation) falls unhappily (if wee goe according to the course of Natures rules) vpon the most dangerous season of the yeare, the Spring time, wherein the blood and spirits are most stirring. But our Authour takes order for that, hee will haue them well macerated and mortified, tempered and tamed with *fine weeks fast*. The which had need to be full strictly imposed vpon young people not married, to discipline and keepe them in order; especially such as haue not the gift of continencie, and cannot without danger stay till those ten weeke be expired. And we know, that our *Communion Booke* alledging the authoritie of the Apostle, saith expressely, *That such persons, as haue not the gift of continencie might marrie, and keepe themselves undefiled members of Christs Body*; where also no time is limited, or excluded.

But whatsoeuer our Authour may pretend for the time of solemne fasting and prayer, as not seasonable for marriage: Yet to restraîne men from marriage in times of *Festinitie and ioy*, may seeme to be verie unreasonable. For what times fitter for *Solemnizing the Rites of Marriage*, then times of *Festinitie and ioy*? Yea, but the Authour doth not exempt all, fast or festiual times, but onely such as are *Solemne and Sacred, holy times*. That's somewhat to the purpose. *Holy times*. Alas poore Marriage, art thou now become so vncleane, ynholly, as to be shut out from holy times? Thou wast wont to be *Honourable among all, and the bed undefiled*; If wee may belieue the *Apostle*. And our Church calls it; *The holy estate of Matrimonic*. Yea, and if we may belieue our Authour, and if hee haue not forgotten himselfe, he placeth *Matrimonic* among his *Seuen Sacraments*. And if it be a *Sacrament*, is it not holy? And if *Holy*, is the celebration of it vsfutable for *Holy times*? But *Marriage* (it seemeth) is an *vnecessary anocation*, as our Authour termes it.

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An *vnnecessarie auocation*? And is it not a necessarie vocation? How then an *vnnecessarie auocation*? But why should *Marriage* (if rightly vsed, according to Gods Ordinance) be either a necessarie or *vnnecessarie auocation*? Was the *Marriage* in *Cana*, whereat it pleased CHRIST himselfe to be present, any impediment, or *auocation* to him from working a gracious *Miracle*, whereby all the guests had abundant cause and occasion to prayse GOD, and his Disciples especially to belieue more firmly in their MESSIAS? And I pray you, when was this *Marriage in Cana*? When? Not (I hope) within any of the holy times exempted from *Marriage*. And least of all within *Fourtie dayes* of the *Passouer*, the *Holy time of Lent*. Yet if wee may belieue all those that haue written and calculated the verie time of that *Marriage*, they say all with one vnanimous voyce, for the molt part, that it was within a little of the *Passouer*, or *Easter*, yea within lesse then 40. or yet twentie *dayes*. But we hope then, that the married couple had procured a *Licence* out of the *High Priests Court*. Alas, they were a poore couple, not able to prouide Wine, as the vsuall manner of the Countrey required, but water onely; and scant of that too: For there were sixe water-pots of Stone, but wanting filling vp: But no Wine at all. And ten *shillings*, or more, for a *Licence*, would haue said well to the filling of those *Pots* with *Wine*, as *Wine* went in that plentiful Countrey. But neither doe we read, that on any such time, or times, *Holy*, or *Sacred*, or call them what you will, were marriages euer prohibited to bee celebrated, no not in that present corrupt state of the Church of the Iewes, where notwithstanding the verie High Priests office was ordinarily bought and sold; enough to haue put them to their wits to improue all meanes to scrape vp their disbursements again by hooke and by crooke, by pilling and polling as well the people, as the inferiour Priests. But this particular improvement

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prouement was not hatched in those dayes, as bad as they were. *Antichrist* was not yet knowne, not yet ascended out of the *Bottomlesse-pit*, to bring into the world such a *Doctrine of Diuels*.

Ob. But it may be objected, How then is this practise crept into the Church of *England*?

Answ. It is an easier matter to find which way it crept in, then (it seemeth) how it may be swept out. It lurked among some rubbidge of Romish Reliques, and so escaped the shipping away with other of *Romes* trinkets. Yea, it may well (in my iudgement) be answered, That it is not professed or auowed in the Church of *England*: but in certaine Courts onely. And it were to be wished, that the Authour with all his Deuotion could perswade those Courts, that forasmuch as the times prohibited for Marriage are holy and sacred, fit for *fasting* or *festiuall ioy*, they would by these reasons dissuade their Suters from taking Licences, Marriages also being an *vnecessarie auocation*, and the like. Thus by putting a difference betweene the times sacred, and common, the Courts may either dissuade from Licences for the time, or pully vp such Licences to a higher rate, so putting a pecuniarie mulct vpon such Delinquents. But a light gaine makes a heauie purse. And *Licenciâ sumus omnes deteriores*. And *Auri sacra fames* can easily dispence with the most Sacred times, whether of *Fasting*, or solemne *Festinitie*.

Ob. But though the Ministers of the Church of *England* find it not as a *Decree* or *Doctrine* to subscribe to, yet they conform to the practise of it. They doe not marrie in any prohibited times without a *Licence*.

Answ. This is a thing but taken vp of a fashion, as I imagine, and so, practised, as a *Tradition*, not well thought of. They (I am sure, I) know no more reason or authoritie for this in the expresse *Rubricks*, or Rules of our ministeriall Order, then either by *Tradition*,

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tion; or from the anniuersarie *Almanacke*, and now at last from our Authours *Canonick Booke of Devotion*. And certainly there is no other law for it, that I know, but the Popes *Canon Law*. I dare say it is not in all the *Common Law of England*, nor yet in the *Statute Lawes* of the Land. And whether the Popes *Canon Law* bee cancelled in *England* to be frustrate *de iure*, at least, though not, *de facto*, I cannot say. But enough, if not too much, of this matter.

But come wee to the body of the Booke, wherein we purpose not to insist, but to touch vpon some points and passages lightly, according to the moment of each.

Vpon the Second Commandement hee glosseth no otherwise, in some particulars, then a Iesuite may safely doe for the defence of *Romes* Doctrine of the worship of Images. **Offenders of the second Commandement** (saith he) are they, that make any other Images (to wit of the Creatures) or the likenesse of any thing whatsoever (be it of *Christ* and his *Crosse*, or be it of his blessed *Angels*) with an intent to fall downe and worship them. Now a *Iesuite* with a distinction can easily make this good for his Doctrine, to wit, not to worship those Images with the worship of *Latria*, nor otherwise simply, but with relation to the *Prototype*. So that, for ought we know, the Authour implyeth, that some kind of adoration may be either given to the Image respectively to the *Prototype*, or at least before the Image, to the *Prototype*. Again he saith, **They that are worshippers of Idols, or representations of false Gods.** This clause is wholly Iesuiticall. See the *Doway translation* on *Exod. 20*: where the *Iesuites* allow none other Images to bee forbidden in the second Commandement, but onely *Idols*, and those forsooth are (say they) the Images of false Gods. Iust so our Author here. As if *Angels* or *Saints*, being worshipped in and by their representations, were not turned into false Gods?

Or

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Or as if *ἰδωλον*, *Idolum* & *Similachrum*, an Idol and Image were not all one. See *Polyd. Virgil. de Inuent. rerum. Lib. 5. Cap. 13.*

Againe, They that are worshippers of Saints Images, and out of a false opinion of promeriting the protection of the blessed Virgin, or any other Saint of God, doe give a religious adoration to those vnsall representations, which be made of them. Now in all this, he speakes nothing against Poperie, and so all his flourish is but a meere froth, while he would seeme to say something against it. For howsoeuer Popish practise is, yet they teach not that *Adoration of Images*, or *Saints* in them, is *meritorious*. So that the Authour leaues it as granted, that a man may vse Images in their *Saint-inuocation*, so he account it not *meritorious*. Thus he is rather for Poperie in this point, then against it.

Vpon the fourth *Commandement*, he saith, They offend vnder a pretence of seruing God more strictly, then others (especially for hearing, and meditating of Sermons) doe by their Fasts, and certaine Iudaizing obseruations condemn the ioyfull festiuitie of this high Holy day, which the Church allowes as well for the necessarie recreation of the body in due time, as for Spirituall exercises of the Soule. Here we come more plainly to discerne the Wolfe in the Sheeps skinn, or in the Shepherds cloke. For here he breakes down a gap, and whistles out the Sheepe, that straying, hee may deuoure them. Yea in this speech, he goes about to set open the verie Flood-gate of all profuse prophaneesse. First, All truly religious and conscionable seruing of God he makes to be but a pretence, Hypocrisie and dissimulation. But the maine mark his enuie and malice shootes at, is, especially, *Hearing and meditating of Sermons*. By this verie speech, a man that neuer saw nor knew the Authour, may easily conclude, whether he be a Resident vpon his Cure, or no, a faithfull Shepherd, or no. *Hearing and meditating of Sermons* hee

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cannot away with; they are a *burthen* vnto him. These he ranketh with I wot not what *Fast*, and some certaine (but vncertaine what) *Iudaizing observations*. But the worst is, that by such exercises, as *hearing and meditating of Sermons* especially, such persons *condemne the ioyfull festiuitie of this high and holy day*, which the Church allowes as well for the necessary recreation of the body, as the spirituall exercises of the soule. Well, yet he acknowledgeth the Sabbath, or Lords day, to bee an *High and Holy day*. Let him hold him to that. But what be those *ioyfull Festiuities* of this *High and Holy day*? He mentioneth not. But seeing he shuts out none, we may well conclude, hee meaneth all kinde of *Festiuitie*, and iollity, and iouialty, such as hee setteth necessary recreations: for example, *Rust-bearings, Whisfun-Ales, Morrice-dances, setting up of May-poles, hearing of a play, or seeing of a Maske, or Dicing and Carding, or bowling or bowsing, or whatsoever other Gloss* the carnall vulgar may make of this vnlimited ioyful *Festiuitie* or necessary recreation. But he saith, that this *ioyfull Festiuitie* the Church allowes. What Church? surely none other (as throughout his whole Booke) but his holy mother Church of Rome. Indeed that Church allowes a most licentious vnlimited latitude of all such

*a Iudei seruili-
ter obseruant
diem Sabbati
ad luxuriam,
ad ebrietatem:
quanto melius
femina eorum
linam face-
rent, quam eo
die in Neome-
niss saltarent?
At si fratres,
ut illos dica-
mus obseruare
Sabbatū 19.
Agn. Tract. 3.
in Iohan.
b Sermo. 95. de
Temp. tom. 10.*

ioyfull Festiuitie, and especially on the *Lords day*, as may feed the humours of the carnall and prophane multitude. That Church indeed reckoneth, *hearing and meditating of Sermons*, among *Iudaizing observations*. But the Church of God doth not, neuer did allow such ioyfull *Festiuitie* as the Author allowes. S. *Augustine* saith, *a Iudei, &c* The Iewes do seruilely obserue the Sabbath day to luxury, and drunkennesse: how much better were it for their women to spin wooll, and upon that day in their *New-Moones* to dance? Farre be it my brethren, that we should say, they keepe the Sabbath. And againe, *Qui in obseruatione Sabbati, &c.* They who keeping the Sabbath doe not continue in good works and prayer, which is to sanctifie the Sabbath (and sanctification is, where the holy Ghost is)

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are like to those little Flies, ingendred in the mud, which disquieted the Egyptians. And *De Consensu Euaug. lib. 2. cap. 77.* speaking of that flight in winter, and on the Sabbath day, mentioned *Luke 21.* by *Winter* he vnderstands the Cares of this life, and by the Sabbath, surfeiting and drunkenesse, (agreeable to Christs admonition, ver. 34.) *Quod malum Sabbati nomine, &c.* Which euill is therefore signified by the name of the Sabbath, because this was, as now it is, the impious custome of the Iewes upon that day to flow in delights, (all one with our Authors ioyfull Festinitie, or necessary recreation) while they were ignorant of the spirituall Sabbath. And *de Genesi contra Manicheos, lib. 1.* *Iudaei carnaliter obseruando, Sabbathum non noverunt.* The Iewes by keeping the Sabbath carnally, knew not the Sabbath. But our Author allowes of ioyfull Festinitie, and necessary recreations, in their due time onely; not in time of diuine seruice. Neither did the Iewes emit their diuine seruice in their Synagogues, both *Matins* and *Euen-song*. And yet spending the rest of the day afterwards in such ioyfull Festinitie as the Author allowes, as done in due time: *S. Augustine* calls them prophane and impious, and that they might better spend the rest of the day in spinning. For the worke of a mans honest and lawfull calling is at all times to be preferred before the workes of the Diuill, that come not within the compasse of any Christian mans Calling, being renounced and disavowed in our Baptisme.

And because the sanctification of the Lords day is so mightily impugned and cryed downe, not onely by such Ministers of Sathan as are Popishly affected, by their precept and precedent, by the prophane rabble rout, especially in those places, where there is not a settled Ministry of the word: Let me adde a word or two more in Gods cause, that we may not so easily suffer prophane wretches, like swine to trample the Orient pearle of Gods glory (so prophaned on his owne day) in the mire, *S. Augustine* saith

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Aug. Epist. 86. saith againe, *Præparatur Dies Dominicus* &c. The Lords day is preferred before the Jewes Sabbath, in the faith of the Resurrection, and not in the fashion of Refection, or in the Licentiousnesse of Drunken Songs. And *ibid.* It is questioned, whether a man must not fast on the Sabbath, but not, whether he must not reuell it on the Sabbath, which neither is done on the Lords day, of those that feare God, although they fast on that day. And deuout Bernard: Ob-

*Sermo super
salut. Regina.*

serue the Sabbath, which is, to exercise thy selfe in the Holy-dayes, so as by the Rest present, thou mayest learne to hope for that which is eternall. And that a prophane person may not flatter himselfe, as though his voluptuous keeping of the Sabbath, may teach him to hope for those eternall and true joyes in heauen: Heare the same Bernard, or rather Gislbert, whose Sermons are added to fill vp Bernards vpon the Canticles, inserted in Bernards workes; where mentioning *Esay 58.* hee saith, *Non dicis, &c.* He saith not onely, that the Sabbath is a Delight, but he addeth, And Holy and Glorious to the Lord, that these things may not bee in the confusion of thy Glory. *Non sit desidiosum Sabbatum tuum, operare in Sabbato tuo opera Dei.* Let not thy Sabbath bee idly

*Dominici Resur-
rectio promissu
nobis æternum
diem et conse-
cravit nobis
Dominicum
diem. De ver-
bis Apost. 1. 3*

spent, but in thy Sabbath worke the workes of God. *Opus Dei in die suo.* And surely the Lords day is not called so for nought. If it be Christs day, sanctified and founded in his Resurrection, as *S. Augustine* saith: then what workes are proper for that day, whereby it may bee sanctified of vs, and wee of it, but such as are the fruits of those that are risen with Christ from the graue of sin, to newnesse of life, and not those, which with the swine would lead vs backe to our wallowing in the mire? And is not the bearing and meditating of Sermons, a speciall part of the sanctification of the Lords day? How come we to be sanctified, but by the word of God? Sanctify them with thy truth, thy word is the truth saith Christ.

And

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And as we noted before, that Denotion is blind, whose lampe is empiric of oyle to supply the light. A plaine argument that the *Authors* whole booke of Denotion is but a meere counterfeite. And to inuy or inueigh against the due sanctification of the *Lords day*, what is it but to raze the very foundation, whereon all true religion is built? To heare Sermons, and not to meditate of them, is to receiue water into a Sieue: to be an *uncleane* creature, that *chomes not the cudde*: to receiue the seed upon the highway side: where it being vnhar- Math. 13.
rowed, and vncovered, is, by the fowles of the ayre, that fowle spirit, that *raignes in the ayre*, and in the vnsetled hearts of aery and windy braines, to be denoured. The *Lords day* is the *Market day* of our foules. He that stands idle in the marketplace, is justly Eia. 55. 1, 2, 3.
reproued. Or he that buyes those spirituall commodities needfull for his soule, in hearing of the word, and goes presently and squanders it away, and brings it not home to dispose of it for his weekly vses, is an vnproident housekeeper, a prodigall vnthrif of grace, because he heares not for *afterwards*, for the Eia. 42. 23.
time to come. Such are they, that either are carelesse of hearing the Word, or when they haue heard, goe and dance it away about the May-pole, or walke and talke it away in idle prate, or any kind of prophane or profuse recreation. Those are like the Wolfe, who neuer attaine to any more learning of God, then to spell *Pater*: but when they should come to put together, and to apply it to their soules, in stead of *Pater*, they say, *Agnus*, their mindes and affections running a madding after the profits and pleasures of the world. Such are enemies to all Godlinesse, and expresse their enmitie in nothing more, then in their profanation of the *Lords Holy-Day*. If any man would know of the estate and conditon of any Parish in generall in this Land, whether it bee religious or no, let him but en-

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quire what conscience they make of the due sanctification of the *Lords day*. That's the true touchstone of a truly religious man. And although all are not that sincerely, whereof they make outward profession, (for there will euer be some hypocrites among sound Professors) yet none can be a true and sound Christian, who makes not speciall conscience of a religious and sober keeping of the *Lords day*. For this day well kept, sanctifies to a man the whole weeke. The *seuenth day sanctifieth our six*, as the *tenth* of our goods doth all the other nine. As *Elias* his meate made him strong to trauell *forty dayes*, and *forty nights*, to *Horeba* so the *hearing and meditating* of sound *Sermons* on the *Lords day*, ministers strength to our soules to serue God all the weeke in our particular Callings. But I may not transgresse the bounds of my proposed breuity.

For Conclusion of the Commandements; among other offenders against the sixth Commandement, he reckoneth those, that be sowers of strife and sedition among any men whatsoeuer, Now how farre the Author is guilty hereof, or whether he may not merit to be put in the forefront with the most grand Authors of strife and sedition, not onely to set priuate men together by the eares, but the whole Church and state of England in a most fearefull hurly-burly and combustion, I referre to all wise men to judge, that doe but read this most * pernicious, pestilent, and Popish

* As I told my reuerend Ordinary, whē I was called before him the second time of my Examination about Israels Fast.

Booke.

As it followeth: *Of the Sacraments of the Church.*

What *Sacraments*, trow we, are these. *The Sacraments of the Church?* This is written, I am sure *stylo nouo*. This title is no where learned, but from the *Church of Rome*, from the *Councell of Trent*, and from the shop of Iesuiticall Catechists. He learned not this of his *Mother Church of England* (if so he account her

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his Mother, and not rather that other Church, to which he intitles his Sacraments) for the Church of England sets downe the title simply. Of the Sacra-
ments, saying also, *Sacraments ordained of Christ*. So that she intitles the *Sacraments vnto Christ*, the sole Author of them. Artic. 25.

But let vs heare what those Sacraments of the Church be, or how many? Namely, Two and Five: which put together (as euery Arithmetician can tell) make seuen. Now England thou art come to thy *seuen Sacraments* againe. This euery Papist can now bragge off. And haue they not reason? for there is more in it, then the bringing of vs backe to the *seuen Sacraments* againe: he would hereby knit vs fast againe to be one Church with the Church of Rome. For these *seuen Sacraments* he calls the *Sacraments of the Church*. Of what Church? surely no Church euer held *seuen Sacraments*, but the Church of Rome; nor doe I read of *seuen Sacraments*, before Peter Lombard set them downe. All the ancient Fathers knew but two. Saint Ambrose writing six bookes of the Sacraments, could find butt two. The * Greeke Church Cathol. Tradition q. 20. P. 119. neuer held but two; yet, saith our Author, the Church holdeth them, yea the Catholicke Church of Christ, as before in his Preface. Whereupon here he concludes, that the Church of Rome is Christs Catholicke Church. For the *Sacraments of the Church*, and of Christs Catholicke Church, being *seuen*: and no Church euer holding *seuen Sacraments*, but the Church of Rome, and that of late dayes too: it followeth necessarily, that the Church of Rome must be *The Church*, yea the Catholicke Church of Christ. But how will he proue, that the Church of England holdes these *seuen Sacra-*
ments? Because she hath not despised nor cast behind her the blessed Sacraments of Christs Catholicke Church. In his Preface in the 2. reason.
How proues he that? Namely out of the Catechisme

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of the Sacraments, and out of the 25. Article, which hee hath alledged in the Margent. Now let vs for more cleernesse compare his proofes with his owne text.

The Authors words.

The Catechisme.

The Sacraments of the Church.

Q. How many Sacraments hath Christ ordained in his Church?

Ans. Two onely, as generally necessary to saluation, that is to say, Baptisme, and the Supper of the Lord.

Article. 25.

Of the Sacraments.

Sacraments, ordained of Christ, be not onely badges or tokens of Christian mens profession: but rather they be certaine witnesses and effectuall signes of grace and Gods goodwill towards vs, by the which hee doth worke inuisibly in vs, and doth not onely quicken, but also strengthen and confirme our faith in him.

Let the iudicious reader but well obserue, and compare the Church of Englands doctrine of the Sacraments, with this our Authors, and he shall find the difference to stand vpon tearmes mainly opposit. For first, is it all one to say, The Sacraments of the Church: and, the Sacraments which Christ hath ordained in his Church?

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Church? And betweene the *Church*, that which the Author expressly meaneth, and *Christs Church, His Church*, there is (I wis) no small difference. Againe, *The principall*, saith our *Author*; implying, there are other besides: but, *Two onely*, saith the *Church of England*, excluding all other. And as for the words of the *Article*, cited, they so set downe the nature of the *Sacraments*, as that they exclude all other *Sacraments*, from hauing any fellowship with them. And therefore hath the Author cautelously suppressed the definition of a *Sacrament*.

But yet hee findes five other *Sacraments*, following in the *Article*, which he quotes ouer against his five in the *Margent*. Let vs therefore paralell them.

The Authors words.

Article 25. *Ibid.*

The other five, that is to say; *Confirmati-
on, Penitence, Or-
ders, Matrimony, Vi-
sitation of the sicke,
or extreame Vnction;*
though they bee some-
times called, and haue
the name of *Sacra-
ments*, yet haue they
not the like nature, the
two principall & true
Sacraments haue.

Those five, commonly called
Sacraments, that is to say;
*Confirmation, Penance, Or-
ders, Matrimony, and ex-
treame Vnction*, are not to bee
counted for *Sacraments* of the
Gospell, being such as haue
growne partly of the corrupt
following of the *Apostles*, part-
ly are states of life allowed in
the *Scripture*: but yet haue
not like nature of *Sacraments*
with *Baptisme* and the *Lords
Supper*, for that they haue not
any visible signe or *Ceremony*
ordained of *God*.

Note here the vast difference betweene the sincerity
G 3 of

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of our Church, and the egregious sophistry of this our Author. Those five, saith the one, as pointing to those which now the Church of England in the beginning of the blessed *Queenes* Raigne (newly then purged from Popery, as in 1562, when those Articles were compiled) had cut off from the number of the Sacraments, although those five were even then in high esteeme still with too many, not yet powred from their Leecs: but the Author comes roundly with, the other five, inducing necessarily **Seven Sacraments of the Church, Two, and, the other five.** His Conclusion is this in effect, and forme: **We hold the Sacraments of the Church: But the Sacraments of the Church are two, and, the other five, to wit seven: Therefore wee hold the seven Sacraments.**

Againe our Church saith, *Those five, to wit, Confirmation &c. are not to be counted for Sacraments of the Gospel:* But our Author saith, They are the **Sacraments of the Church**, and that no lesse then the other; they all runne vnder one title, *The Sacraments of the Church.* Thirdly, our Church saith, these are such, as haue growne partly from the corrupt following of the *Apostles*: but saith our Author, in his Preface, They are the blessed **Sacraments of Christs Catholike Church**, receiued from our forefathers (a good argument to proue the lineall descent of Popery) so farre is he from saying or assenting with the Church of England, that they haue growne partly from the corrupt use of following the *Apostles*. In a word the Church of England saith, *These haue not any visible signe, or Ceremony ordained of God:* but our Author saith no such thing, but in generall shuffling them vp vnder the title of the **Sacraments of the Church**, he will needs haue them to be *Sacraments*. But *Sacraments* must haue a *visible signe ordained of God*, or else they are no *Sacraments*. And these haue no *visible signe ordained of God*.

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God, saith our Church. Therefore our Author crosseth the doctrine of our Church expressly. Onely he confesseth that these, the other five haue not (in generall) the like nature, that the two principall and true Sacraments haue. If in this his speech their lurke no equiuocation (for he may closely meane by *The like nature*, that these are not generally necessarie to saluation, as the first two) hee must needs inferre that these his other five are no true Sacraments; therefore false and bastard Sacraments. And if we take the word Sacrament in the largest sense, as those five are, then according to that reckoning, the number of Sacraments will quickly amount from other five, to five hundredth. For as Saint Chrysostome obserueth, in his 11. Hom. on Luke, *Omnia quacunq; fecit Christus, Sacramenta sunt, sine ambulauit, &c. All things, whatsoever Christ did, are Sacraments, whither hee walked, or eate, or dranke, or fasted, or wept, &c. All these saith Chrysostome, Sacramenta nostra sunt, they are our Sacraments.*

To conclude this point of difference, there is some oddes betweene their naming of these Sacraments: Our Church calls them, *Confirmation, Penance, Orders, Matrimony, and Extreame unction*: Our Author is pleased to call his five, thus, *Confirmation, Penitence, Orders, Matrimony, and visitation of the sicke, or Extreame unction*. In two of his five hee varies; hee calls *Penance, Penitence*, and *Extreame unction*, he calls, *Visitation of the sicke*. In which two new names of his new Sacraments there lurkes not a little of Serpentine poyson. For first, he would bring *Penitence* to be all one with popish *Penance*. For doth hee not meane by *Penitence, Repentance*? I trow so *Repentance* then hee will make to be *Penance*, as the Iesuites in their *Rhemes*, and *Doway Translation* turne the word for *Repentance, Penance*.

Now

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Now *Penance* is a Popish word, and implyeth the Popish practise in this their *Sacrament*. Their practise is to inioyne *Shrift*, or *Confession*, to wit, a strict and exact enumeration of all a mans sins in the eare of the Priest, like the streame of a puddle or kennell, emptying it selfe into a common sinke or Sewer. Hereupon he receiveth his *Absolution*, which is a broome to sweepe the kennell, to make it fit for more puddle water, though sweet (I wis) to the Priests palate. For *Dulcis odor luchi ex re qualibet*, as the Emperour said of his Doung: *Gaine smells sweet though it come from a Dunghill*. The second of his misnamed Sacraments is, for extreame unction, visitation of the sicke ; all is one with him; *Visitation of the sicke*, or *Extreame unction*, which yee will. So that if our Author doe at any time goe to visit the Sicke (as I feare he doth seldome, at leastwise his sicke flocke) if haply someone desire his Ghostly father-hood, in case when the Priest or Iesuite is not in the way : I hope he carries his annointing or annealling bottle at his girdle, like a carefull Shepheard with his tarre Bottle.

In the meane time, it would diligently here bee weighed, what a mistery of iniquity is wouen and wrapt vp in these *Sacraments of the Church*, mentioned by the Author. The summe whereof is, to reduce vs all, euen the Church of England to one Church, the Church of Rome, the onely Church, which maintaineth *seven Sacraments*, which Church he calleth the *Catholike Church of Christ*. Which summe doth easily and naturally resolute it selfe into these particular issues and conclusions. First, that the Church of England, euer since the first reformation, and repurgation from Popery, hath beene a schismaticall Church, as neither acknowledging the Church of Rome, to be the *Catholike Church of Christ*, nor her selfe a member of the
Romish

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Romish Church. Secondly, that these being but one Church, and that the Church of Rome, and this Church of Rome hauing but one supreame Byshop, the Pope, and this Pope challenging a supremacie of headship ouer all other Churches, as the Head ouer the Members; and the Church of England being no otherwise distinct from the Church of Rome, but as a member is distinguished (not diuided) from the Head, or as a branch from the Tree, or as a daughter from the Mother: therefore it followeth, that the Pope must be supreame Head of the Church of England. Thirdly, If the Pope be supreame Head ouer the Church of England, he comes ouer our gracious Soueraignes Head, and with his foote striketh off his crowne: Fourthly, hereupon it followeth, that the Author, and his Abbetors and Approners, doe impinge vpon, and most impiously infringe and violate that sacred and sollemn Oath, which euery Deacon, Minister and Bishop doe take at their ordination and consecration; in which they sweare, to renounce, refuse, relinquish and forsake the Bishop of Rome, and his authoritie, power and iurisdiction: neuer to consent or agree, that the Bishop of Rome shall practise, exercise or haue any manner of authoritie, iurisdiction or power within this Realme, or any other within the Kings Dominions, but shall resist the same at all times to the uttermost of his power: to accept, and repute and take the Kings Maiestie to be the onely supreame Head in earth, of the Church of England: yea to his cunning, Wit, and uttermost of his power, without guile, fraud, or other vndue meane, to obserue, keepe, maintaine and defend the whole effects and singular Acts and statutes made, and to be made within this Realme in derogation, extirpation and extinguishment of the Bishop of Rome, and his authoritie, and all other Acts and statutes, made or to be made in reformation and corroboration of the Kings power, of the supreame Head in earth, of the Church of England: and

The Oath of the Kings supremacie, in the booke of Ordering of Deacons.

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this to doe against all manner of persons, of what estate, dignity or degree, or condition they be, and in no wise to doe, nor attempt, nor to his power suffer to be done or attempted, directly or indirectly, anything or things, priuily or apertly, to the let, hinderance, damage or derogation thereof, or any part thereof, by any manner of meanes, or for any manner of pretence: &c. So helpe him God. But our Author (who set him a worke, or subornd and animated him therein, let them looke to it, and let them be well lookt vnto) contrary to the contents and renure of this sacred and solemne Oath (which how many times he hath taken, I know not) hath published a booke bearing *Authority* in the front, wherein this whole Oath is crackt from the top to the bottome; for all along speaking of the Church, one Church, the Catholicke Church of Christ, which hee marks out in all points for the Church of Rome, making and taking it for the Catholicke Church, whereupon the Pope makes himselfe the sole *supream* Head ouer all particular Churches, which acknowledge themselves members of that his Catholicke see: he necessarily not only not renounceth, refuseth, relinquisheth, and forsaketh the Bishop of Rome with his authority, power, and jurisdiction: nor only consenteth and agreeth, that the Bishop of Rome shall practise, exercise or haue, authority, jurisdiction or power within this Realme, and other the Kings dominions without resisting the same to the uttermost of his power: nor doth accept repute and take the Kings Maiestie to be the only *supream* Head on earth, of the Church of England (if this Church be a member of the Church of Rome, as his whole booke mainly driues at, and so the Pope will come in for the best share in the Headship) nor only to his cunning, wit, and uttermost of his power, doth obserue, keepe, maintaine and defend the whole effects and contents of all and singular Acts and statutes made within this Realme, is derogation;

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gation, extirpation, and extinguishment of the Bishop of Rome, and his authority, and all other Acts and Stauntes made in reformation and corroboration of the Kings power, of the supreme Head in earth, of the Church of England: but With guile, fraud, cosening, and vndue meane goeth about to defeat and frustrate the same, and to bring in the Popes authoritie againe, by the Head and shoulders: yea, and led no doubt with personall respects to some great ones of some high estate, dignitie, degree, and condition, he and his abbettors partly attempt to his and their power, by such meanes and presences, as this his booke of private Deuotions, a faire pretence to couer a whole packe of villany; and partly suffer to be done and attempted directly and indirectly, not onely priuily but apertly (if not most malapartly past all shame or feare in their audacious daring) the let, hinderance, damage and derogation of all the said singular Acts and statutes, for the corroborating of the Kings Maiesties sole supremacie of the Church of England, and for the perpetuall extirpating and extinguishing of all Papall pretence or interest in this Church and State: and therefore the author with his Abbettors, how will they not be found most notorious violators of this most sacred Oath, and so, guilty at least of periury in a high degree? In the fitt and last place, it is left to the wisdom and judgement of his Maiesties learned Councell, and Iudges of the Land, whether thus to go about to bring in Popery and the papacy againe into this state and Church, from which Antichristian religion and Tyranny we haue bin through Gods incomparable mercy to this Land now so many yeares deliuered, hauing thus long inioyed the light of the Gospell, attended with all outward blessings of a peaceable and happy Gouvernement, till now of late a generation of vipers, eating to themselves away out of their spirituall Mothers bowels, that they may turne

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rayles. and joyne with the great Beast of Babylon against the Lambe and those of his side, the called, and chosen and faithfull, haue made a fearefull breach in this beautifull Body, like to be vtterly wracked, if it be not all the sooner made vp againe : Whether to goe about with a high hand to frustrate and make void, to violate and breake in sunder all those sacred and religious lawes, which haue bin made for the firme establishment of the Gospell (the truth whereof, hath bene sealed with the blood of so many Martyrs, and is and will be witnessed by Millions of faithfull Confessours) of his Maiesties Crowne and Scepter, and religious gouernment of vs his people, and the rest of his Dominions : whether (I say) to go about to bring in a new forme of Papall religion and dominion in this Church and state of England, be not more then matter of periury to cost a mans eares, but of *high Treason*, and that in a high degree against God and the King, the Church and State. Who would euer haue thought, that in this shining of the Gospell, any Romish owles hoodwinckt with the vaile of superstitious Deuotion, durst attempt such things, as the bringing backe of the Church of England to the captivity of Babylon ? What *Achitophel* durst counsell all-daring young *Absolon*, thus to offer to goe lye with his fathers Concubines on the toppe of the house, in the sight of the Sunne, and all Israel ? And wherefore ? But in Policy, thereby to fasten the fickle false hearts of those traiterous Israelites to the Crowne-aspiring *Absolon*, when they should see him become an open abomination to the King, and be at an vnreconcilable defiance with him. And what made *Achitophel* so confident, and *Absolon* to take such wicked counsell, but the great strength, wherein they presumed ? But is the Popish faction growne so great and strong, as already to aduance their crest and colours in defiance of Religion,

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ligion and Lawes, and with strong hand to suppress and beare downe *Danids* Kingdome? It should seeme their confidence is arrived at a high pitch. But God bring it downe, as he did that subtil-headed, and shag-haired conspiracie against the King and state. He can send *Achitophel* to his halter, and *Abolon* to his fatall Tree. He can? Nay assuredly he will. For, as *Da-* Psal. 50.
uid saith, The wicked and bloodthirsty men shall not live out halfe their dayes; but my trust shall be in thee, O Lord. And againe, God shall wound the hairie scalpe of such a one, as goeth on still in his wickedness. O consider this yee that forget God, least I plucke you away suddainly, and there be none to deliver you.

Procede we to other particulars. In his later, and corrected edition, *Pag. 17.* he bewraies a peece of old superstition, as formerly about his *Houres*, so here about the place of Prayer, where he hath one special saying of Scripture for a man to vse, at his entrance into the Church, and another for the Chancell. Thus by his *Ignis fatuus* Deuotion he will leade simple men through a maze of superstition, that they shall not know where they are, if they will but follow him.

He quoteth the decrees of the Church for his third *Pag. 86.*
houre. Those are the Decretals of the Church of Rome, for, with our Author, no other Church, but the Church of Rome is, *The Church* as he often in this booke giues vs occasion to remember, that we may not easily forget a matter of such importance. But of the Decrees of that Church of Rome, concerning the seuen Canonically houres we spake in the second *Title-page.* So that here remains no more for vs to reioyne but to oppose and preferre the formes of private prayer prescribed in the end of our Communion-booke against and before the Decrees of the Church, which he expressly meaneth, or before those curious formes

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* And in every truth (see the lucke of it) I came but late ly to see at a great Printing house an old Communion booke, scored and noted all along with this Authors owne hand, where among other things, which he would haue corrected, hee thinketh, that those private Prayers were better omitted then there added in the Communion booke

Or now at least would get.

which the Author hath deuised for all his 7. houres. Our Church hath set downe very good formes in the Communion booke, both for morning and euening: and some of them such, as I dare say our * Author could wish were cancelled. As that for the whole estate of Christs Church, in the end of the singing Psalms whereby in is this prayer: ~~Roote~~ out from hence (O Lord) all rauening wolues, which to fill their bellies, seeke to destroy thy flocke, &c. What would then become of our Author, and a great many of his Conforts, if all such rauening wolues were rooted out of this land? And that morning prayer for priuate houses a little before, wherein are these words: And forasmuch as they cannot belieue, except they heare, nor cannot heare, but by preaching, and none can preach except he be sent: therefore O Lord, raise up faithfull Distributers of thy Mysteries, who setting apart all worldly respects, may both in their life and doctrine only seeke thy glory. Contrarily, confound Satan, Antichrist, with all Hierlings, whom thou hast cast off in a reprobate sense, that they may not by sects, schismes, heresies & errors, disquiet thy litle flocke. And because O Lord we be fallen into the later daies, and dangerous times, wherein ignorance hath * gotten the vpper hand, and Satan by his Ministers seeketh by all means to quench the light of the Gospell: we beseech thee to maintaine thy Cause against these rauening wolues, and strengthen all thy seruants, &c. I dare say, this prayer doth not relish well in the palate of our Authors Deuotion. He could wish it either expunged or at least excused to be vsed, by interposing his owne private fornicies. For this prayer was not fitter for those times, wherein it was first composed then for these of ours. This prayer stands vp for Preaching of the word, against those who in these times would cry downe Preaching, and with their long prayers shoul-

der

Or, A Diall for the houres of Prayer.

der it out of the Church. This prayer is against all worldly respects in Ministers, against the shamelesse ambition of this age. It prayes against Antichrist, contrary to those, that would raise vp againe the throne of that Beast in this our Church. It prayes against all hirelings, such as in these dayes for preferments will sell soule and body to the Diuell, turne time-servers, and mens seruants. It prayes against men posselt with a reprobate sense, who are Authors of sects, and schismes, heresies and errors, whereof this present age is full. Although the ring-leaders of sects and schismes, who make a pitifull and rufull Rent in the Church of England, by Siding with Popery & Arminianisme, yet forsooth cry out vpon the true Ministers and Professours of the Gospell, as the onely sectaries and schismatickes. And if this were true then, no lesse now, when Ignorance, if not hath, yet at least striues to get the vpper hand, seeking to cast the blacke mantle of blind Deuotion ouer all mens eyes, and that by Satans Ministers seeking by all meanes to quench the light of the Gospell? Therefore, what great need haue we euer to take in our mouthes this worthy prayer, recommended vnto vs by our reuerend Mother-Church of England, and to pray heartily, *We beseech the O Lord to mainetaine thy cause against all rauening Wolues, and strengthen thy seruants, &c.*

And so much the rather, because our Author (and he goes not alone) hath also in this his booke patched vp a prayer of his owne head, which he intitles, A prayer and thanksgiuing for the whole state of Christs Catholicke Church: wherein he prayeth for the holy Catholicke Church, the mother of vs all, that beare the name of Christ: and that all may become one fold vnder one shepheard Jesus Christ. Now comparing this holy Catholicke Church with that Church, which all along his booke he recommends, and would obtrude

A Triall of private Devotions :

trude vpon vs, as our Mother, which is no other Church, but that Church of Rome: what doth he here pray for else, but that we may all become one with that Church, to be one flocke vnder one shepheard, Iesus Christ, and consequently vnder the great Antichrist, who challengeth the title of sole head of the Catholieke Church, and sole Vicar generall of Iesus Christ.

But to the rest, Pag. 232. 233, &c. He comes with his *Septuagesima*, and therein, and thenceforth thoroughout Lent, he by a suddaine motion brings men vpon the knees of their most solemn Deuotion to expiate all their mad gamballs and Reuels in the Christmas time at least. As Saint *Chrysostome* saith, Men think to expiate the whole yeares excesse and sinne, with forty daies humiliation: and then the weeke following they fall afresh to their lusts. Only suddainnesse here from one extreame into another is dangerous; except it be of our true conuersion from sin vnto God, and then the more speedie and suddaine, the better and safer. Otherwise, the saying here may be verified, *Dum vitant sulti vitia, in contraria currunt.* Yet this suddainnesse from Christmas reuels, to Lent-relentings, may seeme to be likethat strange and suddaine alteration in those men, that being mad, liued among the Tombes, and kept a pitifull rule, to whom Christ comming, he cast the Diuell out of them, and forthwith they came to their sober and right wits, sitting at Christs feete cloathed, and hearing his word. But heere is the difference, commonly; out of those mad men the Diuell was wholly cast out: But in our ordinarie Lent-observers, hee is but at the least wise bound to good behauiour for the time, but not cast out, when after Easter (at the furthest) hee breakes loose againe: Such Observants and selfe-casti-

* Homil. 17.
in Heb. Mor.

Or, *A Dyall for the Houres of Prayer.*

castigators returning to their excesse of riot a fresh. These, for the most part, being much like to the *Images* in Popish Churches, which all the *Lent* are all vailed ouer in blacke, as mourning that they haue beene Idol-objects to Idolators: But beginning on *Easter-Eue* to peepe out, oh how doe the people begin a fresh to be rauished with a glimpse of their glittering Gods, so long clouded and ecclipsed from their deuout Adorers! But on *Easter-day* morning, no sooner is the Vaile with-drawne by the Priests dexterous hand, but down they fall on their Maribones beating their breasts more eagerly now, then euer, as imputing it to their most gricuous sinnes, that they haue been so long withheld from their prettie pettie-Gods. For euer, *Niti-mur in veritum semper, cupimusq; negata.* And this abstinence from their Images all the *Lent*, makes the people the more to dote vpon them all the yeere after, as accounting them the more precious, the lesse familiar. And such are the most strict obseruers of *Lent*: If there be any sinne, or pleasure, whereof out of blind superstition they impose and inforce a restraint vpon themselves, for *Lent*-sake while they demurely goe in blacke: It giues them but occasion to affect and pursue the same sinne or pleasure with greater desire all the yeere after. The affections, for the time, being but as waters stopt with the Sluce, which the longer pent vp, breake out againe with greater violence. Although in the meane time all the *Lent* long, they abate nothing of their Pride, of their Couetousnesse, of their Ambition, and other habituall Lusts. He that will eat no Flesh in *Lent*, will not intermit his ordinarie Swearing, and vaine wicked Oathes, though he remit some-what of his Eating, yet will not abate an ynch of his Drinking and good-fellowship, will take no lesse Vse-mony, then at *Christmas*, will not abate an ace of his poore Tenants Rackt-rent, will stretch the strings of his *Simon Magus* pouch as much now for a lustie preferment,

A tryall of Private Deuotions:

ment, as he will doe any time out of Lent. Though JOHN the Patriarch of *Constantinople* were for his much fasting called *Iohannes Ieiunator*, JOHN the *Faster*, yet he wanted for no pride and ambition to aspire to be vniuersall Head of the Church, that which GREGORY of *Rome* cryed out against, as *Antichristian*, but BONIFACE the Third a little after got that Title wholly to himselfe, suffering none to be that *Antichrist*, but the Pope, and Bishop of *Rome*. And it is vsuall, that as fasting breeds wind in the stomacke: So the opinion of fasting, specially when it is a part of Will-worship, and humane inuention, fills the stomacke of the Soule full of windy pride and hypocrisie. As Pope VREAN the Second, to make the better speed for the recoverie of the *Holy Land*, ordained that no Cleargie or Lay man should eat Flesh from *Shrouetyde* to *Easter*. [*Gnil. Malmesbur. Lib. 4. Misterie of Iniquitie.*] A meritorious matter (T wis) so to fast all Lent long, as to eat no Flesh. For as nothing displeaseth God more, then the worship which we frame to him out of our owne fancifull braines: So no deuotion is of more value with vs, doth more please our humours, then such as we inuent our selues. So that it fareth with our Lent deuotion, as with the young Ape; we so dote vpon it, so claspe and hug it, as, being the barne of our own braine we strangle it, so that such Lenten deuotion seldome suruiueth the time of Lent, but is dead all the yeere after. And what I pray you is all the Lent-fast, as it is generally vsed, but a meere apish imitation and mocke-fast? The example of CHRISTs Fast fourtie dayes and fourtie nights is brought by our Authour for vs to imitate. Well. Let our Authour begin to imitate CHRIST: Let him fast fourtie dayes, and fourtie nights, without eating and drinking, as CHRIST did; & if he be able to endure such a Fast, I see no reason, but others may brooke it as well, who haply are more acquainted and inured to fasting at other times, then him-
selfe

Or, *A Dyall for the Houres of Prayer.*

selfe is. Nor doe I see any reason, why such a keeping of Lent, as our Authour prescribes, should haue the name of a Fast. For a Fast, is to eat nothing, and drinke nothing during the Fast. Nothing at all. If our Fast be for a day, we are to eat nothing till night, when the Fast is ended. Such was *Nineueh's* Fast. Nor can that be a Fast of fourtie dayes, in which space any thing is eaten or drunke. But is that a Fast, to eat no Flesh, and to fill the stomacke with good Fish, and the best Wine? To eat no Butter, but the purest Oyle? To eat no Egges, but the most restorative Figges? *Sint tibi* *Ierom. ad Ne-*
Ieiunia pura, casta, simplicia, moderata, & non superstitiosa, *cottian. Epist. 7*
saith *S^t I E R O M E*. *Quid prodest, &c.* What auailes it not to eat Oyle, and to seeke out meats hard and troublesome to be gotten? As dried Figges, Pistacke nuts, Almonds, Dates, Meale, and Honey? *Tota hortorum cultura vexatur, ut cibaria non vescamur pane: & dum delicias sectamur, a regno Calorum retrahimur.* All the Gardens and Orchards must bee troubled, to serue our palate: And while wee follow such delicacies, wee are haled away from the Kingdome of Heauen.

And why should our Authour impose vpon vs such a Lent-Fast, as a matter of Religion, and a speciall part of his Deuotion? Whereas this Noble and Religious *S T A T E* doth not prescribe or inhibite the vse of any Creatures, but out of a ciuill regard, and for a ciuill end. In that case doe not men take Licences from the Exchequer? And doth not the *K I N G S* Proclamation inioyne forbearance of Flesh during that time of the Spring, and that expressely for the increase of Cattle? But if our Authour will needs vrge the Authoritie of the Church for the Lent-Fast, I doe but referre him to the Order of Pope *V R B A N* the third afore cited. We know no such constitution in the Church of *Eng-land*. Neither after *C H R I S T S* Resurrection, wherein all Iewish ceremoniall obseruation of dayes was abolished, remained in Scripture any one day in the weeke,

A tryall of Private Devotions :

Gal. 4. 10.

or weeke in the moneth, or moneth in the yeere, to be religiously and yeerly obserued of Christians, but only by the Lords day. The Church of *Galathia* intangling herselfe in Iewish Ceremonies, the Apostle sharply reproveth them, saying, *Ye observe dayes, and moneths, and times, and yeeres. I am in feare of you, leaſt I haue beſtowed on you labour in vaine.* This was, as he tells them, to begin in the Spirit, and to end in the Flesh. And *Col. 2. 16, 17. Let no man iudge you in meat or in drinke, or in respect of an Holy-day, or of the new Moone, or of the Sabbath-dayes, ; which are a ſhaddow of things to come ; but the Body is Chriſt. Wherefore if ye be dead with Chriſt, from the Rudiments of the World : Why, as though living in the world, are ye ſubiect to Ordinances ? (Touch not, taſt not, handle not, which all are to periſh with the uſing) after the Commandements and Doctrines of men, &c.* But now, they that goe about to deſtroy, or at leaſt to deſalke from the due obſervation of the Lords day, conſiſting in all religious exerciſes, both publicke and private, excluding all prophane paſtimes, and licentious mad mirth, ſo as Chriſtians being thereby inured to a religious conformitie of life in all ſeemely ſobrietic, haue the leſſe need of ſuperſtitious obſervations to be impoſed or obtruded vpon them, for their private humiliation, ſeeing the whole tenure of their life is a conſtant walking in a ſober and moderate courſe, not mad to day, and ſad to morrow for faſhion, ſo adding drunkenneſſe to thirſt, and neuer well (as we ſay) full nor faſting, whereas, euerie day to a true Chriſtian is a day of ſobrietic, and all his life a Lent, while all along his life is ſeaſoned and ſanctified with a conſcionable keeping of the Lords day, wherein he provides his ſtore for euerie weeke : I ſay, they that goe about to cut away a great part from the religious and ſober keeping of the Lords day, no maruel, if they would fill vp the want of true Religion with ſome ſatiſſactorie Superſtition of mans deuſing ; and ſo to expiate all the yeeres prophaneſſe

Or, A Dyall for the Houres of Prayer.

phancie with the seeming sanctitie, and superstitious solemnitie of a pretended Lenten Fast, which indeed is no Fast, as men doe vse it. And yet, for all it is so abused, it hath monopolized and ingrossed to it selfe all other true Fasts, wherein Gods people in time either of any present publicke calamitie, or eminent danger ought to be humbled, in making their peace with God, deprecating as the sinne, so the punishment, the consequent fruit of it. But the* Lent-Fast must keepe out all, beat downe all other Fasts. Good Lent, either, fast as thou pretendest, thou shouldest, or giue place to other Fasts, which being performed as they ought, may stand in the gap to turne away that wrath, which thy Superstition and Hypocrisie is like to bring vpon vs.

As the Pharisee, who will neither enter into Heauen himselfe, nor suffer those that would enter in.

But the Authour cites S^r IEROME, to proue the *Quadragesimall* Fast to be an *Apostolicke* constitution. Indeed we read of one A B D I V S, who tells strange Tales of S^r M A T H E V V the Euangelist, and among the rest, that he taught that Saints must looke to goe into Heauen by their Merits: That the time of Lent must be kept with abstinence from Flesh, from coniugall beneuolence, or else a man becomes polluted, and commits a haynous offence, which must be washed away with many teares. These, and other the like, be so likely to be true, as it may be lawfull for vs to belieue S^r M A T H E V V wrot one thing, and spake another. But we must know, that the *Mysteria of Iniquitie* began to worke euen in those prime times, while Satan wanted not his Instruments to lay the foundation thereof in superstitious Denotions, the strongest supporter of *Antichrist*. As for S. IEROME, and other of the Ancients, who knowes not that many things of this nature haue been foysted into their Workes? Neither is it necessarie, that we should either labour in all things to cleare the Fathers, nor in euerie thing to follow them. But howsoeuer our Authour would draw downe the Lent-Fast from the obseruation of the Church:

Cent. 1. lib. 2. c. 10. De vitio Doctorum.

Just. lib. 1. c. 10. De vitio Doctorum.

A tryall of Priuate Denotions :

although he still meanes the Church of *Rome*, yet wee know that the ancient Churches, which were no members of the Church of *Rome*, but as all then were, ioynt members of the Catholike, did obserue their *Quadragesima* after a different sort, both for the time and manner.

Socratis Hist. Eccl. lib. 5. cap. 21. *Socrates*, who was much about the time of *S. Ierome*, saith that in those dayes, *Qui sunt Roma, &c.* They that are at *Rome*, do Fast three weekes before Easter, the Saturday, and the Lords day onely excepted. In *Illyria*, and all Greece, & at *Alexandria*, they begin their Fast 6 weekes before Easter, and call that time *Quadragesima*. Others begin their Fast 7. weekes before Easter, although they keepe their Fast but 15. of those dayes, scattered among the rest; and yet they call that time *Quadragesima* too: Nor differ they onely about the time, but about the manner of abstinence. For some eate Fowles and Fishes, as

both comming of the water; Others abstaine from shell-fruits, and eggs; some feed onely vpon drie bread: and others not that. Some after they haue fasted till nine of the clock, vse sundry meates: And others otherwise. And because none can shew any precept vpon Record concerning Lent, it is euident that the Apostle therein left free power to euery mans mind & will, that euery one might do that which is good and honest, being induced thereto neither by feare, nor by necessity. Thus *Socrates*. And

Eusebiu. Eccl. Hist. lib. cap. 23.

Eusebius before him saith, that some thought one day sufficient for fasting, some two, some moe, others in reckoning 40. continued houres day and night, do determine that the time of their Fast. This being so, what is become of the Apostolicall Constitution for 40. dayes Fast, when it was left free for euery Church, or Christian, to fast as few or many dayes as they thought fit? And therefore neuer let our Author obtrude vpon vs the authority and practise of the present Church of *Rome*, to impose a necessity of a religious, if not a superstitious 40. dayes Fast, when notwithstanding the old Church of *Rome* in her purer times, fasted but three weekes, yet two dayes

Or, *A Dyall for the Honres of Prayer.*

in euery weeke excepted. And besides, in those times, Easter being a generall time for publicke Baptisme, as also Whitsuntide: for that cause they thought fit to humble themselves with fasting and prayer, for the better preparation thereunto. But enough of this.

Pag. 246. of the last impression, Hee mentioneth Christs *Rest in the grane*, and his *Descent also into Hell*, as upon *Easter Euen*. The Author is very skilfull to tell vs the punctuall time of Christs Descent into Hell. Of the manner of it, or how the Article in the Creed is to be vnderstood, he makes no question, but comes with an actuall downe right Descent. But he grounds this his time of Christs Descent into Hell, vpon the Epistle and Gospell for Easter Euen. Indeed the Epistle is taken out of 1 *Pet.* 3. 27, &c. where the words of *Peter* are thus translated, according to the corrupt vulgar Latin, *In which spirit hee also went and preached to the spirits that were in prison, &c.* Now, the Author hereupon inferreth, that this place of *Peter* is to be meant of Christs Descent into Hell; contrary to all sound Interpreters; the Text it selfe no way bearing it. And vpon the same ground, according to the corrupt translation, wherein is added (contrary and besides both the Originall Text, and our last and best English Translation) these words, *What were*: whereas the Text is, *To the spirits in prison*, that is, now, still in prison; not, that were in prison, as if vpon Christs descent into Hell, and preaching vnto them, hee had deliuered them thence, as out of some Limbo; which the Author (if well examined) must needs meane. And indeed he is too much helped by the corrupting of the Text; so that it were to be wished, that vulgar English Translation of the Epistles and Gospels in the Communion booke were corrected, yea and wholly made viforme to our last Translation of the Bible, that so no Popish spirits may haue any such starting holes for their lurking and fly old Popish and mopish doctrines.

In the next place (pag. 291.) he setteth downe sun-

dry

A tryall of Priuate Deuotions :

dry sayings, prayers, Psalmes, Hymnes, before the receiving of the Sacrament, to pag. 201. In all which it should seeme he prescribeth a new solmne seruice for the Sacrament. For else what time is there allowed for any mans priuate deuotion, while hee is present at the publike administration of the Sacrament? Or would he haue a man busied about his priuate deuotions, while the Minister is in the publicke seruice? Or would he haue the Minister to be mute vntill euery man present haue said ouer such lessons, as our Author teacheth? Indeed if it were at a Masse, which the people vnderstand not, these formes of priuate deuotion were good to exercise euery man, while the Priest is mumbling ouer his Masse. But blessed bee God there is no such need.

Pag. 298. he sets downe a new forme of prayer, but taken either from the Bull of Pope Clement 8. where hee commands the Angels, &c. or rather hee borrowes it from the *Romane Missal* in the Canon of the Masse, restored by the Decree of the Councell of Trent, and published by the Commandement of Pope Pius 5. printed at *Antwerp*, 1574. *Cum priuilegio Pontif. Max. et Regis Cathol.* pag. 272. where the Masse Priest, *Profunde inclinatus iunctis manibus dicat.* Lowly ducking with his hands ioyned let him say: *Supplices te rogamus Omnipotens Deus, iube hac perferri per manus Sancti Angeli tui in sublime Altare tuum in conspectu diuinae Maiestatis tuae, ut &c.* that is, *We humbly beseech the Omnipotent God, command these things to be conuayed by the hands of thy holy Angel into thy high Altar, in the presence of thy diuine Maiestie, that &c.* But what a presumption is this in our Author to prescribe God a new way of conueying our prayers into the presence of his Maiesty by such a meane, as he hath no where reuealed in his word? Where hath God commanded his Angels to bee our Mediators betweene vs and him? Yet see how flily this Author would soyst in, the mediation of Angels. Is not the onely name of Christ our Mediator, in whom we offer vp all
our

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our Seruice and Sacrifice of Prayer and Prayse, sufficient to bring them vp into the presence of his Father, yea and to make both vs and them acceptable to his Maiestie? But what promise of acceptance hath our Authour of such Mediation of Angels, if they should presume to present our Prayers? Much more, when they doe it without warrant. And warrant they haue none in G O D S Word. And without the Word we haue no warrant for any seruice we doe to G O D. But contrarily the Word alloweth vnto vs but one onely Mediatour as well of Intercession, as of satisfaction. 1 Iohn 2. *If any man sinne, we haue an Advocate with the Father, Iesus Christ the Righteous, and he is the propitiation for our sinnes.* The same must be our Advocate and Intercessor, who is also our Propitiation. Therefore our Authour here commits high Sacriledge, if not Blasphemie against the Sacred Maiestie of G O D, and the honour of I E S V S C H R I S T, to assigne G O D the appointing of a new way, whereby we may come vnto him, namely another way, then by I E S V S C H R I S T.

But proceed we to Page 388. where he sets downe, The manner of commending the Soule into the hands of G O D at the verie point of time, when it is departing from the Body. Before yee haue his Forme of Prayers at the houre of Death; now, another Forme at the point of Death: Nay (which ought diligently to be marked) *at the verie point of time, when the Soule is (not about to depart, but) departing from the Body.* Surely a man would thinke his prayer had need to be verie short, onely a jaculatorie breath and away, least the Soule bee departed from the Body, before hee make an end of his prayer, and so he shall pray for the dead. Yet for all this he sets downe a farre longer prayer, then can be said at the *verie point of time, when the Soule is departing from the Body.* Yea and among the rest to lengthen it out, he sets downe thirteene ciaculatorie

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culatorie Meditations and Prayers, which he will haue said plainly, distinctly, and with some pawfes. So that of necessitie the Soule must bee departed, before his prayers be halfe ended. And what then? Is that so great a matter thinke you? His first printed Booke, which is yet extant, and walkes abroad, wherewith Iesuites are mightily helped to draw on Disciples after them, blusheth not to make a solemne prayer for the Soule, and that expressly and distinctly after it is departed from the Body. For after his Eiaculatories, ending with, **Lord Iesus, receive my Spirit;** He putteth these words of direction next vnder, **And these** (to wit, the foregoing eiaculatorie Meditations and Prayers) **to be repeated, untill the Soule be departed.** Well: The Soule being now departed, What then?

Pag. 104. see
his first im-
pression.

Then,

O Lambe of God, that takest away the sinnes of the world, grant him thy peace.

With this Prayer.

O Lord with whom doe live the Spirits of them that dye, and by whom the Soules of thy Seruants, after they be deliuered from the burthen of this Flesh, bee in perpetuall ioy and felicitie: We most meekely beseech thee for this thy Seruant, that hauing now receiued the absolution from all his sinnes, which he hath committed in this world, he may escape the Gates of Hell, and the paynes of eternall darkenesse: That he may for euer dwell with Abraham, Isaac and Jacob, in the Region of Light, and thy blessed presence, where there is neither weeping nor beauienesse. And that when the dreadfull day of the generall Iudgement shall come, he may rise againe with the Iust, and receiue this dead Body, which must now be
buried

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buried in the Earth, to be ioyned with his Soule, and be made pure and incorruptible for ever after in the glorious Kingdome, for the merits of thy deare Sonne our Saviour Jesus Christ, Amen.

Thus runs the Prayer for the Dead, word for word. But here the P R I N T E R steps in, and setting forth a second Impression, he in an Epistle before the Booke, styled, *The Printer to the Reader*, Excuses the Authour, and verie courteously takes all the blaine vpon himself. Which he is the bolder to doe, because this Booke is *Censured* (as he termeth) rather through false reports, and mistakings in them, that either iudge before they see, or out of disaffection make sinister construction of that which deserueth better understanding, and so good intentions are wrested, and truth impeached. Note here the fruit of the Authours Deuotions, how soone they haue blindly led him into Errour, which he desireth may be excused by his good intentions; howsoeuer it goeth, he meant no harme good man. Which also the most ignorant *Papist* is able to plead for himselfe. You must take his good meaning. Well: Let vs heare out his *Apologie*. So hath it befallen this *Hand-full of Collections for priuate Deuotions, which was compiled out of sundry warranted Bookes, &c* That's something. But out of what warranted Bookes could he collect or compile Prayer for the Dead? That, he might expile from Popish warranted Booke, as out of the *Romane Missal*, and the like, wherewith the Authour seemes to be better acquainted, then with *G O D S Booke*. So that I feare me some hath taught the P R I N T E R here to equiuocate a little. But what followes? *It was for the priuate use of an honourable well-disposed Friend*. He, or She? Protestant, or *Papist*? Or betweene both? Or one, whom the Authour by the vertue of this Booke was about to conuert to be a *Roman Catholike*? yet being an honourable person, it deserues some pardon for

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their

Arryall of Priuate Deuotions :

their honours sake : Nay rather it is the more censurable, that the author should dare to attempt to seduce any honourable personage vnder the colour of his painted-popish Deuotions. But what more? *without any meaning to make the same publicke to the world.* This is one part of his good intentions. Published it is, but it was not his meaning. How then? *Though (to save the labour and trouble of writing Copies, to be sparingly communicated to some few friends) a certaine number of them, by leaue and warrant of the Ordinary, were printed at the charge of the partie, for whose onely use the same was collected.* Good. Pitty, but such a Booke, with such deuout prayers collected, should be copied out, and rather then faile, for more expedition, to be printed; but to be sparingly (O warily spoken) to some (and but some) and those but a few friends. One of the best reasons you gaue hitherto, to extenuate the fault: for the fewer were printed, and the more sparingly, and to the more few communicated, the better. But how comes it to be printed againe and againe, and so lanishly communicated and dispersed euery where? Is it not, but by leaue and warrant of the Ordinary? I assure you the author had extraordinary fauour to get the Ordinaries leaue and warrant for such a Popish Booke; for belecue me, Orthodox Bookes, and such as impugne Popery and Heresie, and propugne the established Doctrine of the Church of *England*, cannot haue the fauour to obtaine ordinary leaue and warrant to be printed; but vpon (to speake mildely) extraordinary tearmes. But goe on. *It hath therefore seemed good to AVTHORITY to giue leaue to the reprinting thereof, and permitting the same to be sold, to such as please to buy it, onely for priuate use, as in former times way hath beene giuen to the printing of priuate Prayer-Bookes.* Stay there, Me thinkes, M^r Printer, you begin to gather a great deale of confidence already. I pray you (if I may be so bold) what authority is that, which

Of, *A Dyall for the Houres of Prayer.*

which you so boldly build vpon, and which you put in such Capitall Characters, as if you would affright the Reader withall. But good Subjects, and honest men obey, honour, reuerence, loue *Authority*, are not terrified with it. It is for such *Printers*, that are so ready to print *Mountebanke Arminianisme*, and cosening Popery, as you haue done, to be frightened with Authority; for it carrieth not the *swora* for naught. But if thou dost euill, feare. Did you neuer heare of one *Tucker* a printer in Queene *Elizabeths* raigne, who, for printing a Booke of Popish Deuotion, was arraigned, and though the Queens mercy saued his life, yet he was confined to perpetuall imprisonment? Yet you feare not, not only to print, & reprint, but to sell your booke to euery buyer, & to some who exchange it alio for all other bookes, which a little before was thought fit onely to communicate and but sparingly to some few friends, being set forth at first onely for the vse of the party, that bore the charge. But do you make no more difference betweene this Popish booke of priuate *Deuotions*, and other priuate prayer bookes formerly printed by *Authority* (and as good *Authority*, as you can bring any) in this Church? I pray you how long haue you beene a *Mr. Printer*? But a Young one I dare say. Or how many such bookes haue you printed by *Authority*? Not many I am sure of it, though too many by any. Surely it is but newly the change of the Moone, since such Bookes haue eropen vnder the wings of *Authority* to fly abroad. If you reckon but from seuen yeeres agoe, there was then no such *Authority* extant in this Church, that would appeare to giue allowance to such base bookes as this of your printing. Therefore you see the case is altered. But I trust, his Maiestie, when he comes to vnderstand how much his *Authority*, transferred vpon others, is dishonored, will take order for the suppressing of such wicked bookes, which you are so ready to reprint. But all this while (for I cannot but bee ialous of the honour of mine Ordinary in this kind)

A tryall of Priuate Denotions : ○

kind) I pray you in what maner was the Licence giuen? Speake the truth: For I heare, that you had enely a loose Paper for your warrant, not affixed to the booke, much lesse (as the ordinary maner is) the Licencers hand to the booke. So that, were ye not deceived? Was it not some other booke of priuate *Denotion*, mentioned or meant in the Approbation? Or if this were meant, yet hath not the Author added or altered at his pleasure. For the loose paper, did it set downe how many sheets it contained? A loose Approbation it was. And I suspected that your *Authority* was none of the best, or most authenticke, you doe so braue it out in your capitall Characters. But yet forasmuch as you had no other *Approbation* of this booke, but onely an *Indiuiduum vagum* written in a loose Paper; who (I pray you) gaue you *Authority* to set it so fast vpon the booke, with the whole strength and waight of your Presse? Doe you know what you haue done? you haue hereby affixed and impacted such an Aspersiō of dishonour vpon our Reuerend Diocesā and Ordinary, as cannot be easily clawed off againe. Therefore if you had had such a reuerend regard to the Ordinary, as you ought, you might both haue fauoured his honour, and saued your owne stake, keeping the *loose Paper* by you in your box, as your acquittance or discharge. But goe on with your learned Apologie M^r Printer. *Whereby it is presumed, all well disposed Christians may receiue satisfaction that there is not in it such cause of dislike, as it seemeth hath beene rumored.* But what if any, yea a great many receiue not satisfaction? Then it is to be supposed, they are not of the number of *well disposed*. But is there not in your Booke such cause of dislike, as it seemeth hath beene rumored? Why? Is it purged from all that Popish drosse wherewith it so aboundeth? It is imagined no, because it hath not yet felt the fire. Or is it growne better now, or brighter, as Iron, with wearing? Or what I pray you is done to the Booke, *that all well disposed Christians*

Or, *A Dyall for the Houres of Prayer.*

Christians may receive satisfaction? Now truly (I confesse) till now my dull pate did not apprehend your far fetched reason. But at last I perceiue it is *AUTHORITY* you build vpon for giuing satisfaction. I promise you it is a strong argument to conuince the gain-sayer. Therefore I pray you goe on. *And for the auoiding of all mistakings hereafter, care is had to amend such escapes, as either by the Printers haste, or the Correctors ouersight were committed.* This clause ioyning close vpon the former, confirms me, that I haue not mistaken your meaning in the point of satisfaction by *Authority*. But if this your sentence had begun with [*For*] as, *For, for the auoiding.* Or we should haue expected some speciall repurgations of your booke, as reasons to induce all well disposed Christians to receiue satisfaction. But it is, *And;* which puts vs out of hope of any reason, but down-right *Authority*, for satisfaction. Well, we must be faine to make the best of it, and instead of expecting the correcting of your booke, so backed with *Authority*, begin to correct our owne mistakings. What? was it ruinered, that among other exorbitances, this booke contained prayer for the dead? Alas! it was but a mistaking. On whose part? On the Printers; or on the Correctors; or on the disaffected Readers: altogether. But though disaffected Readers haue bene mistaken, yet *for the auoiding of all mistaking hereafter; care is had.* That's well. I pray you good M^r Printer haue a speciall care, that simple meaning men may not be mistaken hereafter. But what meanes or care will you vse, for this preuention? *Care is had to amend such escapes, as either by the Printers haste, or the Correctors ouersight were committed.* Well. I see yet you are so ingenuous (though your modesty blusheth to speak all you know) as to acknowledge your selfe and your Corrector (if it be your selfe that speakes all this while) to be in some fault. Although it were but an Escape, or so, and that committed either by the Printers haste, or the Correctors ouersight. It is wel yet, that

* To wit, that the old leaues may yet be had for money.

A tryall of Priuate Deuotions :

it proues not all this while some escape committed by the ouersight of the Collector, vnlesse you haue here misprinted (being full perhaps of perplexed thoughts) howsoeuer you set a good face on it) Corrector, for Collector. But for your part Mr Printer, what needed such haste? There was no feare, least the Wardens coming to search, should take your Canonick houres napping; for you had at least leaue and warrant from the Ordinary, for your first edition, though not as yet *Authority* in Capitall letters, wherby this your second correction was set forth. Nor were you printing then *Burtons* second part against *Mountagne*, or the like, that you should be in such haste. Or what haste was there of that Booke? It might well haue bene spared hitherto, for ought I know. As though the *Iesuites* seduce not fast enough without it? But of all things, good Master Printer, beware of haste. Did you neuer learne so much in your Latine Schoole (for I am sure you haue learned to speake vnhappy *English*) *Canis festinans cacos parit catulos*. And desire your Corrector to beware of ouersight; for I haue knowne that betweene the Printers haste, and the Correctors ouersight, soule escapes haue bene committed: as in the great Bible (and I bethrow them for committing the least escape in that blessed Booke, one tittle whereof shall not passe away, nor escape vnsulfilled) *Iudas*, was printed for *Iesus*. But I easily belecue, that was in good earnest either the haste of the Composer, or the ouersight also of the Corrector, without any circumstances, or circumlocution. Well, an escape or ouersight acknowledged, and corrected, and withall a care had to preuent the like for afterwards, makes a full amends for all. Well: for the care you promise, we must take your word. Yet forasmuch as you seeme here to speake in your owne defence, that all the rumours about your printed Booke was but vpon some escapes of the Printer, or ouersight of the Corrector: you must giue vs leaue a little to examine the truth hereof, by comparing your first and second impressions.

Or, A Diall for the houres of Prayer.

Impressions. Now reading ouer diligently both the Bookes, I find no difference at all betweene them, but only about *Prayer for the Dead*, which we last touched. And there we cannot come to discern your escapes better, then by setting downe so much of both the Copies one against the other, as is requisite at least for the more full satisfaction of all well disposed Christians.

The first Impression. *The second Impression.*

Lord Jesus receiue my spirit. And these to be repeated untill the soule be departed. Lord Jesus receiue my spirit. And these (with the prayers following) to be repeated, untill the

Then, soule be departed.

O thou Lamb of God, &c. O thou Lamb of God, &c.

Here wee obserue a huge difference betweene your Impressions. And is this but an Escape, or oversight? Certainly it is a very monstrous one, and such as a man in his right wits could not easily commit, vnlesse in some fit cyther of drunkenesse or madnesse. But I spare you. Let vs compare the rest.

With this Prayer.

O Lord with whom doe liue the Spirits of them that dye, &c. O Lord with whom doe liue the Spirits of them that dye, &c.

And a little after towards the end.

And that when the dreadfull day of the generall Iudgement shall come, he may rise againe with the iust, and receiue **THIS DEAD BODY**, which must now be buried in the earth to be joyued with his soule, and be made pure and incorruptible for ever after in thy glorious Kingdome, &c. And that when the dreadfull day of the generall Iudgement shall come, he may rise againe with the iust, his body being reunited to his soule, pure and incorruptible, and be receiued into thy glorious Kingdome, &c.

L

Now

A Triall of private Devotions :

Now Mr. Printer, I will not alone take vpon me to judge of these your escapes; but rather I referre you to the whole Bench of the most judicious and learned, yea and those graue and honourable Sages of the Councell-board. Onely this I dare say peremptorily, that in the first impression there is an expresse and formall prayer for the Dead: but in the second it is qualified and corrected, and the case quite altered. And yet is all this but an escape of the Printer, or oversight of the Corrector; But was not the Author himselfe the Corrector? was not his naturall affection earnestly busied in licking his young Beere while it past the Presse, and receiued the perfect forme. Or being an escape of the Printer, how came not the Author himselfe, or some of those his neere and deare friends for him, first to espy the faults, and so to haue them corrected, before they came to be found out by others? For surely he and his had reason first to read ouer that priuate first impression, before it should come to open view; it being a booke not of an ordinary stampe, and which for the admirable overdaring of it, was like to runne a most desperate hazzard. But it seemeth they would put it to a hazzard. They imagined, that haply it might passe vnespied; and then all would haue beene well enough, and you might haue spared your labour of printing your *Epistle Apologeticall* before the second Impression.

But yet, Mr. Printer, you should haue done well (which would the more haue cleered the credit of your excuse, taking all the blame from the Author) to haue cancelled all that Paper, beginning, *O Lord With Whom do line, &c.* Vnto these words, *Wee most meekely &c.* Putting all those first six lines among

See the Cō- your Errata, or Escapes. For so much is a part of a
muniō booke, gratulatory Colle& vled in the Communion Booke at
at the Buriall the Buriall of the dead. So that ynesse this prayer
of the Dead. stand

Or, A Diall for the houres of Prayer.

stand still in force for a prayer for the Dead, as it was in the first Impression : it is very improper for your second and corrected Booke. For euen your owne reason, Mr. Printer, may induce you to thinke, that it is improper to vse a Collect for a mans buriall, for him that is yet aliue, vnlesse you would bury the man quicke. And therefore me thinkes you were very ill aduised, and seeme to haue for hast committed another fowle escape, in that you did not thorowly aduise with your Author about a more exact correction of your escapes, that so the booke, vpon second and more mature cogitations, might haue passed current, aboue all exception, to the better satisfaction of all well disposed Christians. But did you consult with your Author, before you set vpon your correction? It may be feared noe. Otherwise it is hoped that the Author and his learned friends would haue thought better of the matter, then to haue suffered such an absurdity to stand still in the Booke, and that vpon a solempne correction. And therefore, what if they come vpon you, and disauouing it themselves, lay a further blame vpon you, then hitherto you haue taken to your selfe? For besides, that such an impropriety brings their judgement in question, they may seeme to take vpon them to be Innouators, turning the Collects, which the Church of England hath appointed for the publike buriall of the dead, to the priuate visitation of the liuing sicke. So that, Mr. Printer, for all your Apologies and Protestations, it is to be feared, that your Author will disclaime this your correction, as not done by his direction, but of your owne head, it being left so full of *Non senses* and *Non sequiturs*. And what if he shall call in this your corrected Booke, and either put out those six lines, or else bring his *Authoritie* for the first to stand in full force, and then all will hold a due simmetry and pro-

A Trial of private Devotions :

portion? It will then be the more tollerable to borrow a peece of the Church Collect, being a thankesgiving at the buriall of the Dead, & turne it into a prayer (private at least) for the dead, then to vse it for the living. But how it was shuffled vp among you, you can best tell.

But tell me in good sadnesse, Mr. Printer, are you perswaded, that any man but of common sense giues any credit to your Epistle? Or do you thinke your selfe euer a whit the wittier, or learneded, that like a Parrot you haue powred it out, being infused into you: But *Dignum patellâ Operculum*. Will any, throw you, take these grosse alterations, and cobled breakes, for Escapes of the Printer? Neuer so befoole your selfe.

Notwithstanding one thing remaines vnaltered: that in the same prayer he placeth the soules of *Abraham, Isaac, and Jacob*, in a certaine place, which he calls, the region of light, but at the resurrection he allowes them Gods glorious Kingdome. This *Region of light*, in his prayer for the dead vnaltered: may well be taken for some *Limbus patrum*, different from Gods glorious Kingdome, in the resurrection; And *Limbus*, and prayer for the Dead will well sort together.

* The words
of the Printers
Epistle.

* The Prin-
ter goes on.

But to returne to the rest of your *Epistle*, I pray you goe on where we left. You see what a trouble your Escapes haue put vs too. * *Onely* the Collector hercof, and others that were therewith acquainted before the printing of the *Booke*. Stay a little I pray you; for my memory is bad, if your period be long: who were those, that were acquainted with the booke before the printing of it? Were they Iesuites, or of what profession were they? But I will not presse you too farre, least I loose my labour. *Onely* goe on with your sentence (* *Who* are as ready to ingage their credits

Or, A Diall for the houres of Prayer.

dits and liues in defense of the faith of the present Church of England, by Law established, and in opposition of Popery, and Romish superstition, as any others) doe with grieve obserue the maleuolencie of some dispositions of these times; with whom a slip, or misprision of a word, or two, as liable to a faire and charitable vnderstanding, as otherwise, doth not onely loose the thanks, due for all the good contained in the worke: but also purchase to the Author a reprochfull imputation and way-making to Popish Deuotion, and apish imitation of Romish *superstition*. Nay I pray you Mr. Printer, continue out your speech to the end. And howsoeuer he may be requited for his paines herein, he shall neuer depart from his good intention and wishing, that the reader may at all times, and for all occasions be assisted with diuine grace, obtained by continuall prayer. And for the misdeeming Censures and detractions of any, hee feareth them not, but rather hopeth, that his prayers to God for them wilbe more beneficiall to them, then any their Censures or detractions can be any way preiudiciall to him: who doth in this and all things else humbly submit himselfe to the judgement of the Church of England, whereof he is a member, and though inferiour vnto most, yet a faithfull *Minister*. Have you said all Mr. Printer? Now surely I cannot but smile, to see how pretily and smoothly you can plough with anothers heyfer, what an infinite disproportion there is betweene your style, and your person, and yet both you and your leare-father are strongly conceited, that you are able to cosen all the world, by making them belecue that you are the man that framed this Apologeticall Epistle. Alas, you doe but dance in a net all this while. Do not you thinke I smelled your cunning conueyance till now? Or doe you thinke the world is so simple as to prayse or applaud

plawd you for the Author of this your pretty witty Epistle? And now by the Epistle it selfe will I convince it to be a very packe of knauery. And to put you out of conceit, that you are the Author of this Epistle, Mr. Printer, I will goe no farther, then the last words of it. Dare you be so bold with the Author (who is no small man, and hopes yet to be greater, at least for his good seruice in this booke) as to say he is inferiour to most? I know this neuer came out of your lips, though it went through your presse. *Ex ungue leonem.* This could not come but from the modesty of the Author himselfe, or from some friend to helpe out at a dead lift. But be it his, or yours, or whose it wilbe, I wilbe bold to go ouer the rest, where I left.

You say, your Authors are as ready to ingage their credits and liues, in defence of the faith of the present Church of England, by law established, and in opposition of Popery, and Romish superstition, as any others. Hoe there. Here Master Printer, I must tell you, you take a greater ingagement vpon you, then your credit wilbe taken for. If they should openly by word, as here you haue set downe in print, ingage themselves in this point, euen the principals if they, should haue as little credit giuen them, as the surety, they may blame themselves. *Verba quia audio, cum facta videam?* Let this booke speake for them, whence a Iesuite may conclude farre stronger arguments to assure the Church of Rome of these her sonnes: Then the Authors themselves with all their powerfull eloquence can euer perswade vs, that they are the true bred sonnes of the Church of England. The Iesuites haue the Authors booke to shew a prooue vpon Record, but we haue nothing to shew, but a poore Epistle, and that written in the Printers name. And how shall they euer ingagage their credits and liues

Or, A Diall for the houres of Prayer.

in defence of the faith of the present Church of England, by law established (a clause of some waight, had we any better authoritie for it, then the single assertion of a Printer) who haue beene both so^r prodigall of their Credit, aduenturous of their liues (if the lawes established be of any force) and all to win countenance and credit to the holy Catholicke Church of Rome? and who will believe that they will oppose Popery, that labour to aduance it, and to suppress the truth of the Gospell, by law established in the present Church of England? Or how shall they oppose Romish superstition, that tooth and naile would haile it in by head & shoulders, in a most superstitious forme of Romish deuotion?

For, *Deuotio
fundo parsum
nia,*

But you proceed, and say, *They* doe with griefe obserue the maleuolency of some dispositions of these times; with whom a slip, or misprision of a word or two, as liable to a faire, and charitable vnderstanding, as otherwise, doeth not onely loose the thanks due for all the good contained in the worke, but also purchase to the author a reprochfull imputation of way-making to Popish Deuotion, and apish imitation of Romish superstition.

O good God. What a packe of hypocrisie, and senselesse absurdities, and shamelesse impudencie is here; All their damnable toyling in of popery, and that no lesse then infidell prayer for the dead, must be excused (for sooth) and all the blame laid vpon the maleuolency of some dispositions of these times. And who are those, and why malevolent? surely those, that espying the craft of Iesuited spirits in these our dayes in broching grosse and palpable Popery, dare oppose themselves, and cry out against such bold attempts. These be the men of a malevolent disposition in these times; and all because these times doe breed such Iesuited spirits. And therefore no maruaile if the author
of

A Triall of private Devotions :

of this booke cannot but greeue, that his Popish booke cannot finde a generall approbation. *But they are malevolent, as with whom a slip, or misprision of a word or two, &c.* But a word or two, at the most, misprinted, or misplaced, the matter of all this malevolency. Nay, but a slip, or misprision of a word, or two. Why, we know that in Coyne, he that is the author of a slip, and would vent it for the Kings Currant Coyne, is guilty of treason. Now much more a slip, or false doctrine soyted in for Gods Currant silver? such a slip once broched is an error: but stiffly maintained, it becomes an heresie. And is not this such a slip here? A most wicked Popish doctrine was published by the Author, or Authors, in print; namely *Prayer for the Dead*, against the Faith and Doctrine of the Church of England: and yet the Authors will not acknowledge it an error, but put it vpon the Printer. But the thing it selfe cryes shame vpon the authors of such iuggling tricks. And if there had not beene some malevolent dispositions in the world, to quarrell such impious affronts given to Christ and his blessed truth maintained in the Church of England, there had not beene so much as one word amisse, being all so exactly waighed in the Goldsmiths ballance, before it came to bee minted for currant; then, prayer for the dead would haue passed for a doctrine of the Church of England. But malevolent dispositions haue troubled and marred all.

But it was nothing but the *misprision of a word or two*, as liable to a faire and lawfull vnderstanding, as otherwise. Indeed if so, such dispositions cannot bee excused from malevolency, if they judge not charitably, where there is no cause to the contrary. Euer take a mans meaning rather with the right hand, then with the left, if it bee capable of a good instruction. But here, the quarrell is not about the slip of a word,

but

Or, A Diall for the houres of Prayer.

but of a positive false doctrine. The question is, whether prayer for the dead may not be taken as well in a good sense, as in a bad, Charity being judge. Yes, if blind & popish Charity may be judge. Nor is it a word or two, but a whole solemn prayer, of many words and sentences, wherein the state of the dead is devoutly prayed for, and that in expresse words: After the soule is departed, *Then, O LAMBE OF GOD, &c.* and, *That he may receiue this body.* How are these things as liable to a faire and charitable vnderstanding, as otherwise? Vnlesse it bee a charitable worke, to pray for our deare brother, after his soule is departed from the body, that in his passage betweene earth and heauen, which is a farre journey, he may not misse or mistake his way, by falling into the Pit of Hell or Purgatory? Or what faire and charitable vnderstanding are these words liable to, when after our dead brother hath received a formall absolution from all his sins, which he hath committed in this life, yet he hath need to be prayed for, that he may escape the gates of Hell and the paines of eternall darkenesse? What other construction can be made of these words (if Charity her selfe were the judge) but that, according to the doctrine of that Church which holds Purgatory after this life, and after absolution from a mans sins (which Church our Author all along this booke of Devotions, graceth with the name of the one and onely Holy Catholicke Church, the mother of vs all, &c.) the soule being in danger to go into purgatory for all his Absolution, shadowed heere out by the Gates of hell, and the paines of eternall darkenesse, close vnto which (as it seemeth) the soule passing, may be in danger to fall therein: Therefore the Author devoutly prayeth, that in his passage to heauen he may escape the gates of hell and the paines of eternall darkenesse.

^{*} For the Pontificians say that Purgatory is in the suburbs of Hell, and that must needs be close to the gates of Hell, and that the paines of Purgatory are, for the time, no whit inferior to the paines of eternall darknes. Nor let any man think, the Author would be so grosse to name Purgatory here in plaine termes, no more then he doth *Limbus Patrum*, when he sayth *the Region of Light*, distinct from Gods glorious kingdome.

M

Nor

A Triall of private Devotion.

Not need the Authors impure it to a malevolent disposition, to expound the gates of Hell, and the paines of eternall darkenesse, of Purgatory, especially of finding them wtapped & pmissively in an expresse prayer for the dead. But if the Author, or any of his conforts can make a more charitable vnderstanding of this prayer for the dead, we will giue them a charitable hearing.

But being vnderstood in the worst sence, it doth (say you) not onely loose the thanks due for all the good contained in the worke: but &c. That were great pittie, that so much good, as is contained in this worke, should be all lost, by loosing the due thanks, and all by the mistaking of a word or two, let fall too, but by a slip, or misprision. But for all that, let not the Pretence or good opinion of the good contained in this worke so farre charme our affection to it, as thereby to be drawne to take downe withall the poison contained therein, as in a mingled golden Cup. It is Scaligers note, that *Malum non est, nisi in bono*. The originall nature of the Deuill is good, wherein all his wickednesse subsisteth. But is every booke to be intertained for the much good (though the Printer say, All the good; as if it were all good, except the slip or misprision of a word or two, as liable (notwithstanding) to a faire and charitable vnderstanding, as otherwise) contained in it? Why? The Roman Missall, or Masse booke hath much good contained in it; in so much, as when a motion was made to the Pope to haue it translated into the Mother tongue, for all countries; he answered, Noe so, least the flies (to wit, the common people) should come to taste of the good ointment. Yea the Turkes *Alcoran* hath much good contained in it. Are these bookes therefore to be approved in the true Church of God? When one highly commended the Cardinall *Iulian* to *Sigismund*, he answered,

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swered, *Tuam Romanus est*. And though the Authors predicate neuer so much good to be contained in this booke of private Deuotions; yet we may answer *Tuam Romanus est*. It is a Romish booke for all that. And let me tell you, Mr. Printer, and so tell your Author, that the more he commends all the good contained in this worke, the more pernicious and perillous he makes it to our simpler people. Satan is neuer more dangerous, then when he comes transformed into an Angell of light. And that poyson proues the most speedingly mortall, that is administered in a cup of the best wine, which being of a more penetrating and scorching nature, then other duller liquor, conueyes the poyson into euery vaine of the body, spurring the spirits post to their finall period. A booke of Deuotion is a golden cup of sprightfull wine, pleasant to euery palate; but if it be mingled with poison, it is the more dangerous, especially to vulgar palates, who want the quicke and acute judgement of taste and relish, to discern it *primoribus labris*, at the first touch, taste, or sent, which, as the best and safest antidote may preuent the taking of it downe. And to the case standeth with this worke, Mr. Printer, that the better it is, the worse it is; lish vnder the colour of venerable Deuotion, that execrable trumpet of Rome (vailed and hooded vnder the name of *The Church, The Church, The Holy Catholicke Church, the Mother of vs all*; which is the maine summe and icope of the Authors Deuotion) is obtruded and thrust vpon vs, to inchant and charme euen those who should be most vigilant and most sculced *Ab excessu* among vs.

But besides the good, loe: it doth also (say you) purchase to the Author a reproachfull imputation of way making to Popish Deuotion, and a pish imitation of Romish superstition. If the Author hath purchased to himselfe such an Impuration, it is all that is owne cost; he hath

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payd for it, and who shall deny it to be due vnto him, as his peculiar chattell? Yea he hath bought it at a deare rate no doubt, much sweat, much oyle hath beene spent in this laborious Collection of *private Devotions*. Such a worke as this may be a rich price for such a purchase. But Mr. Printer, are you sure the Author accounts it a reproachfull imputation to be a way-maker to Popish Devotion? Is not that your bare imagination, as perhaps not discerning the Serpent lurking vnder the greene leaues of Devotion, or perhaps hauing some sparke of loue to your Mother Church left, as to judge your Author in this case, by your selfe, if it were your owne? Nay, doth not your Author account it an honour to him, to be a deuout instrument among others, to bring in again, and re-erect the Religion of Rome in England? Onely, it may be, two or three words doe not well relish with him: to wit, *Popish*, *Apish*, *Romish superstition*, and perhaps imitation too. All these put together, in this forme, the Author may account it a reprochfull imputation, as to be a *way-maker to Popish Devotion, and Apish imitation of Romish superstition*. But let Popish, be turned into Catholicke; and, apish imitation, into absolute refoundation; and Romish superstition, into, Religion of the see Apostolicke: Then set the sentence in more handsome termes, thus and for a reprochfull imputation, will he not from you account it, an honourable commendation of way-making to Catholicke Devotion, and an absolute refoundation of the Religion of the Apostolicke see?

You goe on: And howsoeuer he may be requited for his paines herein, he shall neuer depart from his good intencion of wishing, that the Reader may at all times, and for all occasions be assisted with diuine grace, obtained by continuall prayer. It seemes you are very intimously prinie to your Authors good intentions, and no lesse solicitous of his rich requitall for his paines here-

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herein. And pitty but he should be required to the full, as he hath deserved: and if not in this world, he may looke for it in the world to come. But hath he but a good intention of wishing? &c. But this good intention (it seemeth) bath relation to his worke, wherein his intention was good to occasion vnto the reader at all times, and for all occasions assistance of Diuine grace, obtained by continuall prayer; namely by continuall prayer out of this booke of *private Devotions*, in obseruing his 7. **Canonicall houres**. Neuer will he depart from this his good intention of well-wishing.

And as for the misdeeming censures, and detractions of any (say you) he feareth them not, but rather hopeth that his prayers to God for them will be more beneficiall to them, then any their censures or detractions can be preiudiciall to him. He that durst publish such a popish booke as this, was armed before hand from top to toe, not to feare any mans censure or detraction; when not euen the armed lawes of the Land could deterre him from aduentering vpon such a bold attempt, as to go about to bring England backe againe to Popery. But yet he hopeth that his prayers to God for his Censures wilbe more beneficiall to them, then any their Censures or detractions can be preiudiciall to him. You know, that the Fox, the more he is cursed, the more he thriveth. Their Censures and detractions cannot preiudice the Authors rising higher and higher to preferments, for his good demerits to the Church. But yet he hopeth his prayers will be beneficiall to his Censurers. No doubt, but the Author hath learned the Art of Deuotion to a haire. But what prayers hath he in that kind? He must not pray of his owne head, but what the Church puts in his mouth. And surely I find but one prayer in all his booke, (except the repetition of it in sundry Letanies, a prayer
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borrowed from the Church too, and not from his owne bowells) for such as he calles his censurers and detractors; as, That it may please thee to forgive our enemies, persecutors and slanderers, and to turne their hearts. But seeing his hope of doing them good by his prayers, stands rather vpon comparatiue, then positive termes (for he rather hopes good to them by his prayers, then scarrs euill from them by their Censures) therefore we leaue his prayers, as doubtful of their success; it being rather to be hoped for by his Censurers, that his prayers shall doe them as little harme, as good. In the meane time let him looke, that he wrong not his Censurers, in miscalling their Censures, *misdeeming Censures.*

For Conclusion, Hee doth in this, and in all things else, humbly submit himselfe to the iudgement of the Church of England, whereof he is a member, & though inferior vnto most, yet a faithfull Minister. I like your conclusion well yet, that your Author doth in this, and in all things else humbly submit himselfe to the Church of England. But I hope that he doth not meane, that the Church of England is pend vp in a corner, or ingrossed by Monopoly to this or that man, or that any one man hath a Papall definitiue voyce, to determine the doctrines of the Church of England. for I remember your former apology. That he will defend the faith of the present Church of England by law established and oppose Papery, and Romish superstition; Well; I hope then, that the Church of England, whose body representatiue is now happily assembled in Parliament, (I meane, not onely the representatiue body Ecclesiastick, but ciuill, both together ioyntly representing the Church of England) will take such order with this booke of Devotion, as he shall haue no just occasion to complaine he and his booke are vniustly dealt withall, censured, or iudged: but that he will be as
good

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good as his word, in humbly submitting himselfe. Onely two things I heartily pray for, as fruits and effects of his humble submission: that he may henceforth approue himselfe a better member of the Church of England; and a more faithfull Minister: and that hee may strue as much to excell others in the best indowments, as he is not inferiour to most in temporall preferments. Which that he may be, and doe, a more ingennous and humble confession is requisite, then is made vnder your name, of a slip or misprision of a word, or two.

Now to conclude all in a word with his owne Conclusion, pag. 417. **The blessing**: there he is not content with the peace of God, &c. **The blessing of God Almighty, the Father, the Son, and the Holy Ghost**: but he addes, **the vertue of Christs blessed Crosse, &c.** This forme of Blessing he hath no where learned out of the Communion booke. The vertue of Christs blessed Crosse is of his owne addition. But the *Crosse* suits well with his **Devotion**. He both begins, and ends it with a *Crosse*. And seeing you, Mr. Printer, haue so well appologisd for your Author, there is one *Crosse* for you, and another for him, whereon you may crucifie (at least) your slip and misprision. But pray rather, that laying aside all disimulation, and daubing ouer of your rotten booke; and that dealing ingenuously with God and Man, in the humble confession of your grosse faules, and true repentance of the same, you may find that Mercy of God, which followeth vpon all true belicuers through the only soueraine vertue of Christ Crucified.

Now the grace of the Lord Iesus Christ, and the loue of God, and the Communion of the Holy Ghost, be with all them that loue the Truth in sincerity.

Amen.

FINIS.